CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JANUARY 12, 1839. NO. 909.---VOL. XVIII.—NO. 2.

RELIGIOUS MISCELLANY.

For the Register and Observer.

TO ALL WHO FEEL AN INTEREST IN SACRED MUSIC.

That psalmody and sacred music have within a few years been essentially improved among us, I suppose no one will deny; but, great as these improvements in several respects have been, those who keep the principal object in view, have lamented that the object is so imperfectly attained, as it generally is; and the columns of this paper have at different times contained valuable hints on the subject. One of the most essential defects however, has, if I mistake not, received far less attention, than it deserves. I refer to the want of coincidence between the musical and the poetical rhythms, and the consequent defect of co-operation between the emphases in the music and those in the language. The subject has indeed been recommended to the attention both of musicians and lyric poets; but it is so many years since any thing on the subject has appeared in this paper, that I hope to be excused in bringing it forward at this time, and urging the importance of it with those arguments, which appear to me conclusive.

That the effect of poetry when audibly read, depends most essentially on proper emphases, including, as of course they must, appropriate inflections, no person of taste and feeling will for a moment question; and every musician, who deserves the name, is aware, that proper emphases constitute the life and soul of instrumental music. An elastic bound from one important note to another, will give vivacity to a piece, which would otherwise be indifferent, or lethargic. If all this be true, can it be questioned, that these two powers, mighty, harmonious, and delightful as they are, ought, if possible, to be combined, always, and entirely combined in our attempts to fill the soul with sentiments and feelings, worthy of its immortal nature? What then shall we think of the apathy, which prompts or allows us to set these noble powers in such direct opposition to each other, as we observe to be the fact in a great part of our psalmody? What the spirit of poetry has cast into a shade or passed over in the slightest manner, the spirit of music is forced to dwell upon, and perhaps to bring forward into the most glaring light. The name of God or Heaven, becomes insignificant, while a *the*, an *of*, or an *and* is protruded into a place of the highest importance.

There are three ways, and only three, I think, in which the enormous defect noticed above, can be wholly removed, first; we might substitute chants for psalmody, providing by a single rotation for such a performance, as would adapt the musical to the rhetorical emphasis; or secondly, we might have our hymns set to tunes of equal length, varying with every change of rhythm in the several stanzas; or thirdly, we might have hymns so uniform in all the successive stanzas, that the musical emphases adapted to one verse, would be equally suited to every other verse. That chants, modcled, as suggested above, should be adopted as a part of our church music, appears to me desirable. They might be performed at sight by ordinary singers, after a very little training. Without some other music however, they could not be sufficiently varied in the modulation of airs, to satisfy the common taste, while at the same time they would be likely to exclude all but the choir from taking a vocal part in the service. If, on the second supposition, our hymns were all to be set to tunes of equal length, adapted in the successive parts to all the varieties of rhythm, the hymns to be sung must be very few, or ordinary choirs could not learn them. We must have our hymn books. The people will not be content without them. We must also have our short tunes, to be applied to one hymn or another at pleasure, and to be repeated as many times, as there are stanzas in the particular hymn to be sung. The question I would urge on musicians and all persons concerned in the effect of religious worship is, whether we shall continue to put our music and our poetry together in a manner so much at random, as to produce frequent and violent collisions between them, which destroy, and more than destroy the proper effect of both. It may indeed be said that many of these collisions may be prevented by a more careful adaptation of tunes to the general structure of the hymns. This is true, and I have often been gratified in observing the taste and judgment of choristers in this particular. Still it frequently happens, that in the irregularity of our hymns, a tune is repugnant to one part of the same stanza, in proportion as it is fitted to another part, and perhaps in a still higher degree. Again it is said, that the emphases of music are not so unyielding, but that they may be accommodated to the poetical emphases by the musical performer. How much, and how little of truth there is in this remark I shall endeavor to show, when I have premised a few things, on the nature of emphasis.

All emphasis, I think, depends on one or more of the five following particulars; loudness or quantity of sound, duration, comparative elevation, inflection, and alternation.

1. It is notorious that an increased quantity of voice alone gives emphasis to particular words, or notes, when there is nothing to counteract this effect. Thus there may be an emphasis in the beat of a drum, or in those parts of a chant, in which the notes are monotonous and of equal time. If our tunes were all of this description, the difficulty of accommodating them to the irregular emphases of our hymns would be vastly diminished.

2. The duration of a note has a very important effect on the emphasis. When the nature of the vocal sounds permits, the orator almost invariably dwells much longer on the emphatical syllables, than he does on those which are unemphatical; and the prolongation of sound in music has a similar effect.

3. The comparative elevation of a syllable or a note has a tendency to give it emphasis, particularly when it is higher than either the preceding, or the following note, or syllable. In speaking, the emphatic words or syllables are almost always raised to a higher tone, and that in proportion to the strength of the emphasis.

4. Inflection may increase the emphasis. In speech almost all our strong emphases strike on a higher note, and descend in the same syllable or word to a lower one; and generally in music a similar descent gives greater force, than the same quantity of time would do on the higher note.

5. Alternation is the only thing that remains to be mentioned, as essential to emphasis. This may be perfect in a small voice, as well as in a loud one, in quick time, as well as in slow; on a low key no less than a high one. It is the alternation of soft and loud, short and long, low and high, that produces the effect. If monotones were all equally loud and equally protracted, it would be impossible to give them any emphasis by an accumulation of sound.

If the preceding analysis of emphasis be correct, we may see how far the vocal musician may be able to reconcile those contrarieties, which so frequently occur between the emphases of music and those of the hymns, in which it is sung. Something may be done by the increase or diminution of the voice, as it passes over those syllables or words, which ought to be emphatical or otherwise, and a system of notation, perfectly simple, and easily applied, might be introduced into our hymn-books, which would enable ordinary choirs to lengthen or diminish a single note, as the emphasis might require. Nothing of this kind however, has yet come into general use; and we may venture to say, that without such a notation, our common choirs never can accommodate the length of the notes in this way to the rhythm of the poetry. The comparative elevation of the notes is still more unmanageable, especially when they come in the accented parts of the musical measures. It is extremely difficult to give emphasis to a note, that is dropped far below the preceding, and the following ones, or to avoid giving it to one, that is elevated far above them. Over inflection the musical performer has little control, and none, except what he derives from the license of gracing his music with sliding notes. The alternation of which I have spoken, is not so inflexible a difficulty as some others. It may, in some instances, be controlled by other things.

For one, I am perfectly satisfied, that the best means of combining poetry and music for the common purposes of worship will be found in constructing the several stanzas of each hymn on the model of some particular tune, with a nice adaptation of every emphasis to the note, by which it is to be expressed. To remove any incredulity in regard to the practicability of this, I have given two specimens below, and propose adding several more in succeeding papers. To these specimens, I respectfully invite the attention of musical composers, teachers, choristers, and amateurs; not as possessing any high degree of poetical merit, but as exemplifying the point chiefly in view. Let the tunes named for the several hymns be sung with that elastic movement, which is essential to good instrumental music, and I think no one will say that there is not, with few exceptions, a perfect coincidence between the emphases of the language and those of the music. If in point of sentiment, or poetic dress, these specimens may be thought to fall below the mediocrity of hymns in our best collections, it will not prove that there are not many among us, who, if they would attempt it, would be perfectly successful in such an undertaking.

The objection may perhaps arise in the minds of some, that the adaptation of hymns to particular tunes may interfere with those changes of music, which the public taste requires. In answer to this, I would say, that if there were fewer changes, the purposes of church music might be more fully attained. The congregation could more generally unite in singing; and beside this, an old tune, like an old friend, if a good one, has much more to do with the heart, than a new one. Admitting however, the importance of change, we should find the difficulty hardly worth regarding. In most instances, several tunes of a similar structure may be found in almost any collection, whose emphases will coincide with those of the particular hymn; but in the choice and adaptation, the chorister should compare the emphases of hymn and tune from beginning to end, bringing into view all the elements of emphasis; and particular regard should be paid to the first, second, and fourth syllables of each line in Iambic verse; and the name of the most appropriate tune should be set beforehand to every hymn, that is likely to be read. If in any case there be a deficiency of tunes, the change of two or three notes, by dropping, dividing, lengthening, or shortening, will often produce the necessary accommodation; and this may be done with a pen, by a choir, and still more may it be done by a musical composer.

S. W.

STANZAS SPECIALLY ADAPTED TO MUSIC No. 1.

Tune, Lisbon, as modeled by Zeuner.

A Paraphrase of the Tenth Commandment.

Why should we envy those,
Whom God is pleased to bless?
Why should we thus increase our woes,
And make our pleasures less?

Why should our hearts oppose
The will of Heaven supreme?
What have they done we mark as loss,
To forfeit our esteem?

God, with untiring hand,
For every want provides;
Strowing his gifts through every land,
Where aught of life resides.

Labor and temperate care
Are better far than wealth;
Give to the brow a cheerful air,
To every member health.

Nature not much requires,
If unperverted still;
Every excess creates desires,
Which no increase can fill.

There is a richer source
Of honor, wealth, and peace;
Wisdom points out a surer course
To joys that never cease.

Sympathy large and kind,
To all that live and feel,
Joy in surrounding joys will find,
Each private grief to heal.

S. W.

No. II.

Tune, Uxbridge.

A Paraphrase of Matth. v. 3, as interpreted by Dr Campbell.

Cease to lament your lot obscure,
Ye, who in earthly good are poor:
Though men may slight your humble name,
The blessed on high may sound your fame.

What, though your unremitted toil,
Spent on a hard or barren soil,
A slender compensation gains,
Which little more than life sustains?

Still in serenity endure;
Seek for possessions more secure,
A meek, contented, heavenly mind,
In every wish to God resigned.

Though you have little here to give,
You may a life of kindness live;
Far better charities bestow,
Than those of ostentatious show.

Yes, there 's a radiance divine,
Which in a life obscure may shine,
And give a worth to lowly things,
Surpassing all the wealth of kings.

Earth can no lasting good impart,
None, that can fill the expanded heart:
Her splendid gifts, like chaplets gay,
May wither, ere the close of day.

There is a better world to come,
Where you may seek and find a home,
With joys, your every wish to fill,
Through endless years increasing still.

A Good Man's Prayer.—A man of an ordinary piety is like Gideon's fleece, wet in his own locks; but it could not water a poor man's garden; but so does a thirsty land drink all the dew of heaven that wets its face, and a greater shower makes no torrent, nor dip so much as a little furrow, that the drills of the water might pass into rivers, or refresh their neighbor's weariness; but when the earth is full, and hath no strong consumptive needs, then at the next time when God blesses it with a gracious shower, it divides into portions, and sends it abroad in free and equal communications, that all that stand round about, may feel the shower. So is a good man's prayer; his own cup is full, it is crowned with health, and overflows with blessings, and all that drink of his cup and eat of his table, are refreshed with his joys, and divide with him in his holy portions.—*Jeremy Taylor.*

FOR THE REGISTER AND OBSERVER.

EARLY CHRISTIANITY OF BRITAIN.

The humanising and civilising influences of Christianity are strikingly exemplified in the history of England. As that is the history of our ancestors, it is pleasant to look back into the darkness of ages and to retrace the perfect day of our religious knowledge from its first glimmerings in Britain under the Romans. Tertulian, who wrote A. D. 209, says, 'that Britain was become subject to Christ.' Eusebius of the fourth century asserts that 'the apostles had carried the gospel to the British islands;' and Theodoret, a contemporary historian affirms that 'fishermen, publicans, and tent-makers, had persuaded the Romans and their subjects to embrace the religion of him that was crucified!' But so slowly did Christianity penetrate the whole people of England, so long did ancient superstition and idolatry linger among them, that in the eleventh century, in the reign of the Danish prince Canute, the following law was made. 'We strictly forbid all our subjects to worship the Gods of the Gentiles; that is, the sun, moon, fires, rivers, hills, trees, and woods.'

Whatever ascendancy Christianity might have obtained in Britain under the domination of the Romans, it must at first have lost ground under their successors. The Romans withdrew from the island in the middle of the fifth century. During a whole century that followed, a constant struggle was kept up between the feeble islanders and their fierce invaders, till the latter possessed themselves of the southern and eastern parts of the country, while a remnant of the primitive nation which subsequently became almost nameless in history took refuge in Cornwall, Wales, and Cambria.

When the Saxons came to Britain they were pagans. They came in avidity for game, in the ferocity and rapacity of physical power, and under influences of Scandinavian heathenism. The genius of their religion was adverse to the whole spirit of Christianity. Its glory and happiness were of a totally different character. The pursuit and destruction of enemies was its glory, and one of the enjoymnts of its future world was the drinking of wine from the skulls of slain men. This religion was brought into the conquered country, and it may be that it lost very soon something of its ferocity, in the change gradually wrought by new circumstances in the manners of the Anglo-Saxons. From a migratory and predatory people they became a stationary one; rapine gave place to industry; and piratical enterprise was succeeded by the undisturbed possession of individual property. A life secure, quiet, and regular, leaves men leisure to be good, and all approaches to such a life dispose them to lay hold of ideas in accord with it.

About the year 590 Pope Gregory sent St. Augustine with forty monks into England as Christian missionaries, and how many vain observances soever, may have mingled with this primitive teaching, there is reason to believe that learning and religion were both advanced by it. Ethelbert, king of Kent, was the first Christian prince in England, and the laws of Ethelbert was the first written book. The style of Augustine's preaching, served as a model for a preacher of the university of Oxford, nearly nine hundred years after. 'Dr. Gascoigne, chancellor of the university, delivered a sermon at St. Martin's church A. D. 1450, without a text, and without divisions, *declaring such things as he thought would be useful to the people.* In vindication of this mode he told them, that Augustine had preached four hundred sermons to the clergy and people, without reading a text at the beginning of his discourse, and that the way of preaching by a text was invented about A. D. 1200.'—(Henry's History of England.)

When Christianity had established the distinction of lay and ecclesiastic members of society, the latter became the depositaries and cultivators of all the learning and science then known in western Europe. Clergymen produced works on various subjects, and some were the historians of their times. They also explained the scriptures, and opened schools for the education of youth. To ecclesiastics the moral and intellectual education of boys of the highest rank was generally committed. The biographer of Wilfred, a bishop of the eight century, says, 'Princes and nobles sent their children to him to be brought up, that they might be dedicated to God if they should choose it; or that, when full grown he might present them in armor to the king if they preferred it' —from that time to be employed in occupations suited to their station, according to the notions of that rude age.

The influence exerted by the monks upon society has been asserted by many to be little favorable to knowledge or to virtue, but it was infinitely better than the sanguinary paganism which preceded it. Many monks had just notions of the efficacy of letters to soften and elevate the human character, nor did they fail to commend the cultivation of the mind to that end. Alcuin, one of the most enlightened and virtuous ecclesiastics of the eighth century, was deeply persuaded of the excellent uses of learning. In one of his works he earnestly exhorts his young contemporaries to improve themselves by study. 'O ye, who enjoy the youthful age so fitted for your lessons! Learn. Be docile. Lose not a day in idleness. Let your early years be adorned with the study of the virtues, that your age may shine in honor. The passing hour like the wave never returns again. Acquire the conduct and manners so beautiful in youth. As I exhort you not to be slothful, neither be you proud. I honor the humble and devout man.'

Writing to Charlemagne, this English monk says, 'Nothing leads more nobly to acquire a happy life; nothing is more pleasant for our recreation; nor more powerful against vice; nothing is more laudable in the highest ranks, nor more necessary in the government of a state; nothing is more efficacious in forming life to the most becoming manners than Wisdom, Study, and Knowledge. Exhort, O noble king! all the youths in your palace to acquire all these advantages by their daily studies, that their blooming spring may so profit by them as to lead them to a happy old age and a blessed immortality.'

Writing to the king of Northumbria the same clergyman gives the following counsel, 'Man does not perish like a brute animal, but must live somewhere forever, and happily or miserably according to his actions here. Love not unjust riches, for all injustice is revenged by God. God will be merciful to a king according as he shows mercy to his subjects. Let him be sober in his morals, true to his word, liberal in his gifts, provident in his counsels. Let him choose prudent ministers who fear God, and lead an honorable life. You have seen how kings, your predecessors, have perished from their injustice, and profligacy. Dread their ruin. The God who did not spare their crimes surveys your actions. Anger should not govern you, but reason. Mercy will make you amiable, but cruelty hateful. Let truth only be heard from your mouth, and honorable demeanor distinguish you to all who see you.'

English ecclesiastics often strongly commended the reading of the scriptures, and gave the example themselves. Alcuin wrote to a disciple, 'I wish the four gospels instead of the twelve Eneids filled your breast.' To another he writes, 'Read diligently I beseech you, the gospels of Christ. Be studious in reading the holy scriptures.' To another friend he wrote, 'Study Christ as foretold in the books of the prophets, and as exhibited in the gospels. Cherish him in thy heart, and make him the ruler of thy life. Keep his commandments, because in them is eternal life.'

Every priest was to have the sacred books, and to take care that they were well written. Ancient translations of the gospels written between Alfred's and Harold's time, yet exist in the Bodleian library, and the British Museum.

Elfric, a monk contemporary with Alcuin, says, 'I have translated the scriptures from the Latin to the ordinary tongue for the edification of those who know only his speech, that it may easier reach the hearts of those who read or hear it.'

Their notions of the character of a priest are thus expressed in the admonitions of Alcuin to the archbishop of Canterbury. 'Be the father of the wretched and the comforter of the poor. Let your manners excel in courtesy. Teach not only by words, but by example. Be ready to requite favor, and frugal in receiving. Provide yourself treasure in heaven. It is more blessed to give than to receive. Let virtue dignify your life, and impressive preaching your faith and hope.'

Compare these counsels with the manners of the piratical Northmen and it will be seen what a melioration Christianity must have effected in less than three hundred years. Under the influences of this religion, art, literature, and domestic economy and comfort advanced together. Educated men, as priests, consorted with the uneducated as their friends, comforters, and teachers. Children taken from the lowest class might be educated for the priesthood, and become the spiritual guides, and the companions of Princes and nobles. The laboring class assisted to build their monasteries, and cultivate their grounds. This was a service rendered to religion for the service which religion rendered to them. The culture of the soil of gardens, orchards, and fields, and all domestic arts were taught the people in these establishments. Priests were not restricted to the sacerdotal function—they were lawyers, physicians, and civil judges. The laws of king Edgar thus describe the duties of the clergy.

'Every priest was to learn sedulously his *own handicraft*, and not put another to shame for his ignorance, but teach him better. The high-born were not to despise the humble, nor to be unrighteous and covetous dealers. They were to preach to the people every Sunday, and always to give good examples. They were to teach youth with care, and to commend them to *some craft*. They were to avoid ordeals, and all pagan observances that yet lingered in the land.'

Within a hundred years after Christianity was introduced into England by Augustine Bede was produced. At a future time it may be interesting to give some account, from authentic documents that remain of that extraordinary man.

It cannot be doubted that any form of religion which inculcated the principles recognised in the preceding statements must tend to the melioration of society; and such influence we believe to have been exerted by the Catholic church in the first ages of its authority. Subsequently it became a secular power. In the eleventh century, A. D. 1073, Gregory VII, the most ambitious pontiff that ever filled the chair of St. Peter, claimed the sovereignty of the whole world, and attempted to bring all emperors, kings, and princes under subjection to his authority. To establish such authority is to dethrone reason, and annihilate liberty. To make such an absurdity feasible it must assume to be of higher origin than human power, and in order to submit to it the human understanding must be darkened. It was therefore a necessary policy to forbid the use of the word of God to the people. Without printing it was impossible to furnish the scriptures extensively to them. It had been done as far as possible in the first ages of the church, and doubtless the moral influence of the scriptures, against innumerable counter influences, was as great as the nature of man, modified by pre-existing causes would permit.

To the missionaries of Rome therefore,—the first agents for dissemination of Christian truth, men of succeeding times, who would pay respect and honor due to them that deserve it, must look back as efficient promoters of learning, religion, and civilization in our parent country. Studying men as they are and have been without Christianity; comparing civilized society, as it is at present under partial influence of that most holy faith; and following all the steps by which passion, prejudice, tyranny, and selfishness, have been subdued by authority of reason, truth, justice, and love, what shall we say hath done this? What but a deep conviction of Christian truth in the smaller number of mankind acting through the kindly operation of instruction and law, derived from the will and word of God, upon the more numerous, less enlightened, and almost passive portion of the race?

The Saxon and Norman races were of similar origin—the latter, formed by certain continental connections to different habits from the islanders, were the more warlike, enterprising, luxurious, and polished people. Their good as well as evil was more marked, but their religion was certainly less rational, and more arbitrary than that of the Anglo-Saxons. The races blended, and improved each other, but the process of amalgamation for a time was marked by many manifestations of deterioration. These, happily, have at length given place in great extent, to the regenerative power that exists in aggregate man to correct the wrong, and attain to the right of his proper nature and condition.

The formation of English character seems to have been largely derived from religious influence, and consequently from a religious order of men in the state. This order belonged to every other order—was taken from every order, it may be from slavery itself, which it even strove to befriend, and united every order by commending man to man. For they commended to penitents as compensation for sin 'to repair churches and make folk-ways, with bridges over deep waters, and over miry places; and to assist poor widows and step-children, and foreigners. To free their own slaves, and redeem those of other masters, and especially the poor captives of war; to feed the needy and house them, and give them bathing and beds.' And to provide knowledge for the ignorant.

There are other and very different accounts of the Catholic priesthood, and the Catholic religion, and both are true. 'From the same mouth,' says the scripture, 'proceed blessing and cursing.' In the same field often grow wheat and tares, yet it would be excess of folly to deny the good on account of the evil, or to reject the bread of life on account of the weed that grows up with the corn. It is but justice to appreciate the services that have been briefly noticed above at their true value, and it is the part not only of injustice but of ignorance, to suppose that nothing but superstition, injustice, infatuation and self-seeking, have characterized the functionaries and teaching of the ancient church. The preceding extracts have been taken from Sharon Turner's History of the Anglo-Saxons, from which informations more ample may be derived.

Regard no man's opinion of what he does not understand.

A Dialogue between a New England Merchant Lad and a New York Merchant.

N. E. Lad. Sir, what is the price of this article?

N. Y. Mer. Twelve shillings.

N. E. Lad. Twelve shillings! That's too high! We can get enough of them where I reside for nine shillings each—equally as good as this.

N. Y. Mer. You mistake; we sell the article as cheap as it can be offered in any part of the country.

N. E. Lad. Sir, I happen to know better than that, for my brother is a merchant in Boston, and he sells ——

N. Y. Mer. My lad! how much do you mean by nine shillings?

N. E. Lad. Why, one dollar and fifty cents to be sure.

N. Y. Mer. That is precisely the sum that I intend by twelve shillings.

N. Y. Lad. O! I did not think about the New York currency; it is cheap enough—I will take it.

MORAL.

Before men get into a warm dispute, let them understand each other, for perhaps they agree at the beginning.—*N. Y. Evan.*

INFIDELS—'Tell us of the schisms and the collisions which rend all Christendom. These things, they should remember, verify at least one prophesy of our Lord, that 'he came not to send peace on earth, but a sword.' Nor let them forget, that while lightning and thunder seem to fill the upper regions of ecclesiastical dignity and power, the valleys are nevertheless refreshed with softening showers and sunlight, and are filled with such as dwell in serenity and peace, joyfully and silently preparing for usefulness here, and glory hereafter. Yes, far below, and far away from the regions of turbulence and strife, thousands and tens of thousands dwell, who have never bowed the knee to the Baal of party enmity and wrath!

'Unseen they live, and praise, and pray;
They long for heaven, and tread the way.'

Philadelphia Observer.

Christians and Philanthropists are especially requested to examine the following communication on

A CONGRESS OE NATIONS.

The sword has been from time immemorial the arbiter of national disputes; and the practice, with all its complication of crimes and woes, has been continued to the present hour by nations reputedly Christian. Its evils are acknowledged by all, but fully conceived by none; for its waste of property, its havoc of human life, and the amount of vice, and crime, and misery inseparable from its mildest forms, well nigh bid defiance to calculation or conception. It was the cause of nearly all those enormous burdens which have been for ages grinding the common people of Europe in the dust, and, to say nothing of the FIFTEEN THOUSAND MILLIONS *of dollars, or the* NINE MILLIONS *of human beings* sacrificed in the wars consequent upon the French Revolution, the standing armies of Christendom amount even in peace to nearly *four millions*, and its war system absorbs barely for its support about $800,000,000 a year; more than ten times as much money, and fifty times as many men, as would be requisite, if this practice were universally discarded, to carry on all the internal, peaceful operations of government through the civilized world.

Must such a fearful waste of property, life and moral power, continue even under the light of the gospel? Must the church of the Prince of Prince be still involved more or less in the guilt of its continuance? Can no remedy, no antidote be found? Is there not wisdom enough in all Christendom, with the gospel of peace open before them, to devise a better method of settling national disputes than the cannon and the sword? Would there not be found good sense enough to accept such a substitute for so terrible a scourge?

We regard the project as perfectly feasible, and the main tendencies of the age as converging to this glorious result. Christendom, if not now ready, might soon be pepared, to adopt *some* expedient that would, like our codes of law, and courts of justice, prove far more effectual than war for all purposes of national protection and redress. A great variety of influences have been for ages conspiring to such a result; and the history not only of such tribunals as the Amphictyonic Council of Greece, and the Deit of Switzerland, but of the whole civilized world ever since the crusades, and still more especially since the Reformation in the sixteenth century, evinces the possibility of superseding war, in most, if not all cases, by the substitution of pacific expedients.

This suggestion is not a new idea, but we cannot now go into the slightest sketch of what has been done to realize it in practice. The plan of a Congress of Nations was first conceived or seriously proposed, by Henry IV. of France; but his assassination in 1610 put an end to that magnificent project. With some modifications, however, it was revived by such philantropists as St. Pierre and William Penn; but the subject slumbered most of the time from the death of Henry, until the commencement of modern efforts in the cause of peace soon after the downfall of Napoleon. Since that time enough has been written on the subject to keep the grand idea constantly before the civilzied world. In Europe and America, prize essays have been published, and not only circulated to some extent through the community, but presented to not a few cabinets and crowned heads, with such a degree of favor as to confirm the belief, that the time is fast approaching when *some* substitute for war will be adopted by all the leading nations of Christendom.

We do not wish to prescribe or anticipate the precise form of such an expedient. We merely insist upon *some* substitute for war that shall supersede its long supposed necessity; and we should of course leave nations to give the principle of reference such a shape as they may choose. We contend, that this principle, if

adopted in *any* form, would be far preferable to war, and would in most cases render a resort to the sword unnecessary, and even impracticable. We go merely for the principle, as the future law of civilized nations, that all their disputes shall be settled either by amicable agreement between the parties, or by reference in some way to a third party; and by a Congress and High Court of Nations, we wish simply to embody this principle in such a way, that nations, whenever involved in any difficulty, shall have before them a tribunal to which they may, if they choose, appeal for the peaceful adjustment of all their differences. Its decisions should be merely advisory, and become binding only by consent of parties, and efficacious, not by force in *any* case, but *solely* through the influence of public opinion constraining nations to seek and abide by its arbitrament.

We have been highly gratified at the prompt, cordial reception which this proposal has met from all classes of the community, without distinction of party, sect or profession; from men eminent for their religious, social and intellectual worth; from those who have sustained the highest officer both in church and State; from presidents of colleges, and distinguished instructors in our higher seminaries of learning; from lawyers, physicians, and ministers of the gospel; from merchants and manufacturers, mechanics, farmers, and seafaring men of intelligence. Representatives of every profession, employment, and condition in society, have given their unqualified approbation to the principle for which we plead, and expressed a strong desire to see it carried into effect as a substitute for war.

The subject, brought before the Legislature of Massachusetts at their session in 1834—5, and kept before them for leisurely and satisfactory investigation, was acted upon at the session of 1837—8, with a degree of unanimity almost unexampled. Very able reports were made on the subject; and the last joint committee of the two houses say, that the 'expediency of arbitration, in very many cases, is fully and widely acknowledged;' that 'the disposition to resort to it, is manifestly increasing among the nations;' that 'the awards have been, in most instances, acknowledged to be far better for both parties than would have been an appeal to arms; and that the main question now remaining is, 'whether the present mode of reference, by the election of an individual who shall act as umpire, restricted by no positive rules, guided by no certain law, and influenced by no general system, is as advantageous as would be a *system* of adjudication founded upon a well digested code of international arbitration.' Well did the committee suppose but one answer to such a question possible; and thinking that 'the time for the proposal of such a Congress has arrived,' and deeming 'the movement not unworthy the countenance of our national government,' they *unanimously* recommend the following resolves, which were passed in the House with *perfect unanimity*, and in the Senate, with only *two* dissenting votes;

'*Resolved* 1. That a resort to war for the purpose of adjusting national disputes, is a practice derived from the barbarism of former ages, is incompatible with the true spirit of Christianity, and at variance with the present state of civilization throughout a large part of the world; and that, while it is fraught with the most deplorable evils to mankind, moral, political, and physical, it rarely accomplishes the object for which it waged.

2. That the great importance of the subject renders it the duty of all civilized communities to unite in the adoption of any practicable plan, calculated to effect so noble an object as the abolition of war, and the preservation of peace among the nations of the earth.

3. That the institution of a Congress of Nations, for the purpose of framing a code of international law, and establishing a high court of arbitration for the settlement of controversies between nations, is a scheme worthy of the careful attention and consideration of all enlightened governments.

4. That his Excellency, the Governor of this Commonwealth, be requested to transmit a copy of these resolves, with the accompanying report, to the President of the United States, and to the Executive of each of the States, to be communicated to their respective Legislatures, inviting their co-operation.

The American Peace Society, whose constitution makes it one of our chief objects, 'to devise *means* for insuring universal and permanent peace,' waited only for the favorable action of a Legislature as intelligent and right-minded as any that can be found on the globe, to bring the subject before Congress; but we were anticipated by our friends in the city of New York, through whose influence petitions from that city, and three of the New England States, were presented, praying, first, that our government would accept the proposal of Mexico to settle the matters in dispute between the two countries, by reference to a friendly power, and, secondly, that Congress would take incipient steps to embody this principle of reference in a high Court of Nations, or Board of Arbitrators, as a permanent method of adjusting all international difficulties. The success of this movement exceeded our highest expectations; for it had the effect, as Ex-President Adams stated, of preventing a war, or such measures as would probably have led to a war, with Mexico. The first part of the prayer of the petitioners was immediately granted; and, in answer to their request concerning a Congress of Nations, an able report was printed, treating the whole subject with much favor, acknowledging the desirableness of such a tribunal as the memorialists proposed, and denying this part of their prayer solely, or mainly, on the ground, that civilized nations, though fast coming to adopt the principle, were not yet prepared to embody it in a permanent form like that of an international Congress or Court. Still such statesmen as J. Q. Adams and Henry Clay, spoke of the movement in terms of strong approbation. The whole subject now lies on the table of Congress for any action that may be demanded by the voice of the nation; and the way is thus open for the friends of peace through the land, if they will, to express their wishes in such a manner as shall prompt their representatives to take hold of this great project in earnest.

Under these circumstances, we would call upon our friends, especially on Christian ministers of every name, to lend us their aid in securing a large number of petitions to Congress. Politicians are but public servants; they cannot be expected in this matter to go much ahead of their constituents, certainly not farther, nor faster than they have good reason to suppose the people will sustain them; and they need the fullest expression of popular opinion as an index and a stimulus to their duty. Such an expression we are bound to give them; and, if you deprecate war, and desire peace, we earnestly solicit not only your own name, but your services in procuring as many signatures as possible from your neighbors. We must rely on the *spontaneous* co-operation of our friends; for we have only two or three agents, and our *whole* income for the *year* would not suffice even for this single service! It must be done mainly by others, or not done at all; and whatever they do, should be done *quickly*, and the petitions forwarded to Congress with as little delay as possible. We would ask every reader, *shall the thing be done?* If so, you must do it *yourself*, or *see* that it is done.

In behalf of the American Peace Society,

GEO. C. BECKWITH, *Cor. Sec'ry.*

Boston, Dec. 21, 1838.

FORM OF PETITION.

To the Honorable Senate and House of Representatives of the United States of America, in Congress assembled:

The undersigned, citizens of ———, in the State of ———, regarding war as a great evil, moral, political and physical; believing that it generally tends to multiply instead of indemnifying losses or repairing injuries; and hoping that the time has arrived when a cheaper, more rational and more Christian method can be obtained for settling national disputes, respectfully pray your Honorable Bodies to take such measures as may seem to your collected wisdom best adapted to secure this object, by procuring a Congress or grand convention of the civilized world, first to settle, as far as practicable, the law of nations, and then to establish a High Court of Nations, or Board of Arbitrators, for the adjustment of whatever difficulties might be referred to them by two or more nations.

How to do the thing.

Let *any* friend of peace copy the above petition; and, getting one of the best names he can to begin it, let him go through his town or his neighborhood, receive the names of *all* the citizens he can find, and then send it to the Representative from that district, or John Q. Adams or Henry Clay, with a letter requesting, if you please, his particular attention to the subject, always marking on the back, *Petition of James Barber and* 115 *others for a Congress of Nations,* Or let the minister, at a public meeting suitable for the purpose, bring the subject briefly before the people inform them that petitions will circulate for their signatures, and then request a sufficient number of the *right* persons to do the thing forthwith through the whole village or town. In either of these ways, it could be done *any week*; for the experience of our agents and others testifies that almost *every* person of intelligence and virtue is ready to give his name at once.

☞ P. S. We are obliged to rely very much on the co-operation of religious papers in particular; and, if they will *immediately* insert the above, they will confer a favor *quite indispensable* to the success of this movement.

SPIRIT OF PLATO AND THAT OF CHRISTIANITY.

There is one important distinction between the spirit of Plato and that of Christianity, not dwelt upon by this author. The spirit of universal philanthropy breathes in every word of Jesus. All men are brothers to all. He values man, old, poor, vicious, as man, and counts nothing too much to be done for his salvation. A man is not to be healed when sick, educated in youth, and disciplined in manhood, because he is a member of the state, and may be useful to the state, but because he is a man. With Plato the state is all; the man is little. How different with Christianity! In Platonism there is little of true philanthropy; little in all heathen, or Jewish antiquity. In older times, the Roman, or Greek went to distant lands to seek wealth, to plunder, to kill, sometimes to gain instruction, sometimes to eat larger mullet, always seeking to benefit himself. Can antiquity furnish a parallel to modern missionary efforts? Be those efforts useful or injurious, there can be no doubt that they are the result of the purest, noblest feelings,—of feelings which Plato did little to encourage; feelings which had no action in his Ideal of a state. Would Plato's spirit suggest a ministry to the poor? Here, we have ever thought, is the peculiarity of the Christian doctrines, in love intense and universal, which continues, though it is repaid with hatred, love which prays for its persecutors and murderers.—*Ch. Exam.*

For the Register and Observer.

SUNDAY SCHOOL MEETING.

Mr Editor,—It was my good fortune to be present at the Anniversary of the Sunday School in Brighton, on Sunday evening last. The Church had been beautifully decorated for the Christian festival of the previous Sabbath; and as we entered it on this occasion, the evergreens which were gracefully turned round the pillars, or hung in festoons at regular intervals on the walls; with the branches of larger and smaller size of the perennial fir, placed at conspicuous points in every part of the building, and through which, over the pulpit window in a semi-circular form, in large capitals, peered out the soul-enlivening, soul-subduing word 'EMMANUEL,' which with a crowded audience, of adults and children, arrested the attention, and gave a new zest to the purpose for which the present meeting has been called. The Rev. A. D. Jones, the present officiating minister of the Parish, stated briefly the object of the meeting, and addressed the throne of grace in a most fervent and appropriate prayer. The children were then addressed by Mr Henry Clapp, Jr. and Mr William A. Weeks; the Teachers by Mr L. G. Pray; and the parents by the Rev. Mr Jones.

We know not how others were pleased, but for ourselves we desire to say, that we have never heard on any public occasion, addresses to children more effective and beautiful than those by Messrs. Clapp and Weeks. They seemed to realise the *beau ideal* of such performances. Cecil says 'that to talk to children as they ought to be talked to, a man must have a vigorous imagination. He must have extensive knowledge to call in *illustration* from the four corners of the earth; for he will make but little progress but by illustration.' These addresses were characterised by this readiness, aptness and correctness of illustration. By this means *Christian Principle* was made as clear to the minds of the large body of children who were present, and who were apparently wholly absorbed in the subject, as their elders would have been at the delivery of an ordinary sermon or a familiar lecture. Even more than this were true. We can hardly bring ourselves to doubt that impressions were made by the remarks of this occasion in regard to kindness, truth, charity, obedience, virtue, religion, which will never be effaced from their minds. The remarks to the teachers aimed only to be suggestive of better methods of teaching, and the necessity of stronger faith in the results of their labors, and which we may humbly hope were not wholly lost upon those to whom they were addressed. The remarks of Mr Jones to the Parents of the children, were deeply impressive and truly eloquent. They were forcibly reminded of their strength and riches as a Parish, in the rising generation which were then before them; and they were earnestly counselled to look with increasing favor and affection upon the Sunday School as an instrument by which Christian unity, peace and strength might be multiplied in all their borders.

The singing by the Choir which consisted of two anthems and a hymn appropriate to the occasion, was creditable alike to their taste, skill, and devotional feelings. Such services cannot fail to be productive of great good. They incite and strengthen all the better feelings of our nature. The duties of each are made to be realised as they are not by any other services,—the duties of the child,—the parent—the teacher, the patriot,—the parishioner and the pastor. The feelings of each are aroused; their good resolutions strengthened: their hopes of the future increased; immortality enshrined in the heart. The occasion of which we have spoken, was one of these. The seed was sown in fervor and in faith, and the harvest of good fruit must assuredly follow. G.

A TURNIP EATING SHEEP.—There was a gentleman once, who set up a great farm in Ireland, and on it grew a great number of turnips to feed his sheep with; but when the turnips were thrown to the sheep, they all ran away: they had never seen a turnip: they were as much afraid of a turnip, as some of the bad people of a Bible. Not knowing what to do, he consulted with a friend, who advised him to send to another farmer, thirty miles off, who had cultivated turnips many years, to borrow one of his sheep. This he did, and a turnip-eating sheep was sent, and he came and taught the whole flock how to eat turnips. And this is one of the ways in which I expect these poor Irish who have got good from the Bible will do good to others: they will show the people that they think the Bible is good, by eating it themselves. If a man thought that I was offering him poison, how would I prove that I was not? I would drink of the cup first. And so will these poor people do: they will persuade countrymen that there is no poison in the Bible, when they eat and drink it themselves.—*Rev. R. Daly.*

A GOOD REPLY.—We were some time ago on pleasant Sabbath afternoon, engaged in administering the sacrament of the Supper to a large number of communicants on the lower floor of a church. We noticed at the same time two gentlemen sitting in the gallery. Their general deportment was decent. We observed, however, at one time, some low conversation between them, and afterwards learned that it was the following. R. said—'How dreadfully these christians will be disappointed, if when they die, there is no such state of rewards and punishments as they now believe to exist.' 'That is true,' said E., 'but on the other hand what will become of you and me, if there should be a heaven and a hell?' There was no more conversation. E. has since professed religion. 'Every man shall kiss his lips, that giveth a right answer.' Ps. xxiv. 26.—*Watchman of the South.*

FRATERNAL AFFECTION, vs. POLITICS.—It is stated in the Nashville (Tenn.) Banner, that Messrs. Edwin H. and Andrew Ewing, two brothers, who have been nominated by their respective political friends, as candidates for the legislature, have declined the nomination because differing as they do in political sentiments, they prefer enjoying their present fraternal intimacy and friendship, rather than risk its interruption, by entering the arena of politics, in opposition to each other—they would not do this for the sake of any earthly honors. This is a noble example of brotherly affection, and reflects upon them far higher honor than any political distinction which either might have gained.—*Charleston Observer.*

CHRISTIAN REGISTER.

BOSTON, JANUARY, 12, 1839.

UNITARIANISM IN ENGLAND.

Every one who has been attentive to the career of Unitarian sentiments in England, must have observed, in the course of the past year, amongst many discouraging circumstances, some symptoms at least, of progress. It is true, the opposition of the more exclusive and bigoted partizans of the established church, has lost nothing of its wonted violence and asperity, but, on the contrary, has embraced, of late, every occasion to vent its denunciations and abuses upon the heads, and against the efforts of our persecuted brethren. But, notwithstanding all this, it is certain that the excellent personal characters of many of the leading Unitarians, both Lay and Clerical, together with their valuable Literature, whether periodical or occasional, have been exercising a gradual, but decided and incessant influence to meliorate the prejudices of the more impartial, and to remove the objections of the more enlightened of their opposers. The natural tendency moreover, of the diffusion of useful knowledge amongst the people, and of the consequent freedom of inquiry, and fairness and thoroughness of investigation, cannot have been otherwise than favorable to the cause of rational and liberal views of religion. Neither ought we to overlook, or lightly to estimate the influence of American Unitarian Literature upon the course of pure and simple Christianity on the other side of the Atlantic. All the most important works of our best divines and other writers, are speedily reprinted, largely circulated and eagerly read in the British Dominions. Dr Channing's productions, for instance, have found a very wide distribution, in England, and met with interested and delighted readers, not only amongst those who call themselves Unitarians, but amongst the more sensible and refined of almost every denomination. Can any one suppose that works which have effected so much in America, have been, meanwhile, accomplishing little or nothing in the Mother Country.

But it was not our purpose to enter largely into the consideration of this subject at the present time. It is interesting, however, and one upon which many of our readers, together with ourselves, would be glad to have more light. We have been expecting and hoping that some one of our Brethren, who has spent sufficient time in England to become familiar with the condition and prospects of Unitarianism there, would be prompted to furnish the community with the result of his experience and reflections.

HONORABLE RECANTATION.

It seems that the editor of the N. Y. American on a first, and not sufficiently careful perusal of Dr. Channing's Lecture on Self-Culture, ventured to accuse its author of not having presented the *Bible*, as such, as an efficient means of self-education.

We find in the N. Y. American of Saturday evening, January 5, the following amende honorable from the editor.

SELF-CULTURE. By DOCTOR CHANNING.—On a re-perusal of this excellent work, we find that we have been made to do injustice to its distinguished author in the matter of the charge that the Bible, as such, is not held up as an efficient means in the great task of Self-Culture. Our remarks upon the work had reference, more particularly, to the former part of it, and we were induced to forego a thorough examination of the latter part, by the offer of a critical notice, the sentiments of which we inadvertently endorsed. We are the more scrupulous in making the *amende honorable*, inasmuch as we differ materially from that gentleman on some important points of religious belief, at the same time giving him the highest praise for the purest intentions, and the most delightful candor. Justice requires of us the complete surrender of the opinion that the Holy Scriptures are not particularly alluded to in the connection described. That it may be neither tardy nor inadequate, we insert a paragraph conclusive on that subject.

One important topic remains. That great means of self-improvement, Christianity, is yet untouched, and its greatness forbids me now to approach it. I will only say, that if you study Christianity in its Original records and not in human creeds; if you consider its clear revelations of God, its life-giving promises of pardon and spiritual strength, its correspondence to man's reason, conscience and best affections, and its adaptation to his wants, sorrows, anxiety and fears; if you consider the strength of its proofs, the purity of its precepts, the divine greatness of the character of its author, and the immortality which it opens before us, you will feel yourselves bound to welcome it joyfully, gratefully, as affording aids and incitements to self-culture, which would vainly be sought in all other means.—(Page 62.)

COMMENDABLE LIBERALITY.

At the anniversary of the Parochial Societies of Grace Church, Philadelphia, an effort was made in behalf of the missionary department, one of the objects contemplated by the Association; and the male society pledged itself on the spot, to contribute to the Episcopal Domestic and Foreign Missionary Society the sum of $5000 for the year 1839; provided, 50 subscriptions should be obtained of $100 each, payable in quarterly installments within the same period. The subscription list was immediately filled up. The male society also voted in addition to the $5000, $700 to the same objects.

SAUL AMONGST THE PROPHETS.

We have recently received from a friend in England, a small pamphlet, containing an account of a somewhat curious controversy between a major of the British Army and the Rev. Samuel Wood of London, already favorably known to our readers by his letters on America, parts of which were republished in the Register at intervals, in the course of the past year.

It appears that Mr. Wood had advertised a course of lectures on Unitarianism which he purposed to deliver at the Gen. Baptist-chapel Black Friars, Canterbury, at the sight of which Major Armstrong of the 45th Foot, was exceedingly scandalized, and felt himself called upon to gird on his armor of orthodoxy and make a bold attack upon this leader of the Philistines. How his attempt succeeded, will be seen on a perusal of the following correspondence.

If any of our readers are not reminded of the descent of a certain redoubtable knight-errant upon certain giants with mighty arms, and of the consequences thereof—they will be affected differently from somebody else.

But, seriously, Mr. Wood's letter is very spirited and proper.

Canterbury, Tuesday.

Sir,—As a brother in the flesh, and as a fellow sinner, as partakers of the sinful nature of our first parent Adam, I address you; seeing, as I think I do, some call from my dear Master, whom I desire to serve, and whose name as Immanuel God with us, is dear to me. Some person, unknown to me, sent me this morning by post one of those vile notices purporting to be the announcement of a Course of Lectures being preached by you, to the great and manifest dishonor of our covenant Lord and Saviour Jesus Christ. I mean not to enter into any argument with you on the subject; but with my poor feeble endeavor I would, in the spirit of love, say to you, Oh! pause ere you thus revile, yourself, and cause others to revile, the name of him, who will assuredly come, and consume with the brightness of his coming, all those who thus put forth such foul doctrine as the paper before me would lead me to suppose you do. Alas! alas! that Satan should thus usurp dominion over so many poor souls. Oh! that you may not yet learn, to your utter confusion, that Christ Jesus is indeed none other than as Thomas confessed by the Holy Ghost, 'My Lord and my God.' But the time is not yet too late; turn then at once; fly to him, whom hitherto you have looked upon as mere man, and believe in him. He is able—he is willing doubt no more. Oh! Sir, may you yet find grace ere it be too late. Now is the accepted time: now is the day of salvation: Jesus will cast out none. My words, that the Lord, I hope, is causing me to write, will rise up to condemn you at the last day, if you are not led to see Jesus as your only Saviour, and God the Father, God the Son, and God the Holy Ghost, all engaged in the salvation of every poor sinner, that forms one in his pure church —every member of Christ's body. May my only Lord and Saviour Jesus Christ bless you with a new heart, and may the Holy Spirit take of the things of Christ and show them unto you, that so at last, in the name of the Lamb, we may meet around the throne, and sing the new song, with all the redeemed for ever and ever. Lord Jesus, thou must do all thyself: unto thee do I commend this, and the sinner to whom it is written.

Your sincere well-wisher,

E. ARMSTRONG,
Major 45th Foot.

The REV. S. WOOD,
Unitarian Minister,
Original Baptist Chapel,
Black Friars, Canterbury.

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19, Dane John Terrace, Canterbury,
November, 9, 1838.

Sir,—For the concern, which you so kindly express in your letter of Tuesday, for my spiritual welfare, I beg sincerely to thank you. We ought all of us to be anxious for the edification and salvation of our neighbors, and to promote it by any means with which Providence has favored us, and which do not interfere with the acknowledged rights of our fellow men, and with those courtesies of society, which are as much in accordance with the religion which we profess, as they are with the established practice of the world in which we live.

I do not complain of your writing to me, and I am even grateful (as I have already said) for the interest you feel in my welfare; but of the tone and spirit of many parts of your letter I certainly do complain. When you tell me that I am 'a sinner,' and repeat the epithet in the conclusion of your letter, I reply that it was not necessary for you to tell me this, in order to make me deeply sensible of it. I acknowledge my imperfections, and am even the more convinced of the necessity of correcting them, as I must attribute them to myself, and not to any supposed taint derived from our first parent. The great question is, how I am to obtain forgiveness for them. While you, and the party with which it is clear that you are identified, would refer me to the atoning merits of Christ, whom you regard as having made at once an infinite satisfaction for sin, *I* feel safe in the free, spontaneous, unpurchased mercy of my God—the God and Father of my Lord and Saviour Jesus Christ. I feel assured that, in so far as I cultivate the spirit of Christ in my heart, in so far as I copy his purity, meekness, and love, and prepare myself for that higher and brighter state which he has so clearly revealed, so far I shall secure my reward; and that, in whatever degree I fall short of that standard of holiness and goodness, which is proposed to me, for that, and that only, shall I suffer —judged as I shall be by a benevolent Saviour, and by a just and righteous Creator, who will deal mercifully with those, whom his own hand has formed.

Nor is this confidence the less, because I derive it from one, whom I cannot regard as sharing with the Deity in his supreme perfections. While I gratefully acknowledge Jesus as my Saviour, I cannot look up to him as my God; for he himself declared that his Father was 'greater than he;' John xiv. 28. To Mary Magdalene he said, 'I ascend to my Father and your Father, and to my God and your God;' John xx. 17; and his uniform practice was to refer all his knowledge and all his power to the Father, as the original source of all greatness and excellence.—'I can of mine own self do nothing,' said he, 'as I hear I judge and my judgment is just, because I seek not mine own will, but the will of the Father that sent me;' John v. 30. As to the words of Thomas, (John xx. 28.) which you quote, uttered as they were in a moment, when his mind was overpowered with astonishment and joy, they ought not to be adduced in proof of any important doctrine; or, if they prove any thing, they prove too much; for, in Exodus vii. 1. we read, 'And the Lord said unto *Moses*, 'See I have made *thee a God* unto Pharaoh.' And when you speak of 'God the Father, God the Son, and God the Holy Ghost,' I must remind you that this collective phrase is not to be found in the whole New Testament from beginning to end.

My appeal, Sir, like yours, is to the Christian Scriptures: whatever they teach I am ready to receive as the Word of Life, as the guide of my conduct, and the basis of my hopes; but I must be allowed to judge for myself what the doctrine of Scripture is: and, when any man whosoever, be he high or low, learned or unlearned, presumes to stigmatize as 'foul' the results of my honest and patient examination into the sense of the Bible, and to predict that *his* words will rise up and condemn me at the last day, I will tell him that he 'knoweth not what manner of spirit he is of,' and that he has yet to learn the true genius of the religion, by which he professes to live.

As you decline to enter into any argument with me, it is pretty clear that you do not consider thist to be a fair subject for argument. Your whole letter goes on the assumption, that the question is decided, that *you* are right, and that it is very blameable in me or in any one else, to call in question the conclusions, at which you have arrived. I am bold enough to think, on the other hand, that the decision is not so clearly in your favour as you seem to suppose; and that I am even setting forth the grounds of my religious belief, in a calm, rational, and dispassionate manner, and inviting my fellow Christians and fellow townsmen, to come and hear what I have to say for myself. No, Sir, it is not I who 'dishonour' my beloved Master; this is rather done by those, who seek to stifle discussion, who would put fetters on the human mind, and destroy the very 'liberty, wherewith Christ has made us free;' and who, in despite of all the gracious doctrines and promises of the gospel of peace, would consign to present and to future misery those, who happen not to adopt *their* sentiments.

It was not I who sent you the notice of my Lectures, nor was I privy to its being done; but I have since learnt who it was that did it, and I must say that you and another member of your family have provoked what you complain of, by taking away some of these bills from the windows of respectable shopkeepers in this city. Such conduct, I will take leave to say, is any thing else than becoming; nor will it serve the purpose which you intend. I tell you plainly, that the more you destroy my bills, the more will I preach up the very doctrines which you oppose. You may tear them, (as you have done,) into a thousand peices; but if you do it again, every fragment that you cast into the mire, shall, like the dragon's teeth, in the fable of old, spring up into a host of armed men, which all your prowess will not be able to subdue. I would recommend you, therefore, for your own sake and for that of your own cause, to be quiet.

In conclusion, and in return for your good wishes for me, I would advise you to reconsider the grounds of the opinions which you have taken up, and to put the question seriously to yourself, whether it is not *possible* that the truth may lie on the other side; or rather, whether the Lord Jesus will not finally accept *all those*, (however they may differ on speculative points) who sincerely receive him as their Savior, and humbly seek to know, and to live by, the truth which he has declared.

In that belief, and with the best wishes for your welfare and happiness, both here and hereafter,

I remain, Sir,
Your obedient servant,
S. WOOD.

P.S.—As I have reason to believe that there is in this city and neighbourhood much misunderstanding as to the views and tenets of the Unitarians, I am desirous of printing this letter, along with yours, to which it is a reply; but I shall not take this step, till the lapse of three or four days has allowed your time to forbid my so doing, should you think proper.

To MAJOR ARMSTRONG.
45th Foot,
Canterbury Barracks.

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As I have not, up to this date, received any reply to the above letter, I consider myself fully justified in laying both it and MAJOR ARMSTRONG's before the public.

S. WOOD.

LECTURES ON INFIDELITY, BY CHARLES FOLLEN.

We would respectfully call the attention of our readers to a course of Lectures which Dr. Follen proposes to deliver, on the subject of Infidelity.

The course will consist of four or five lectures, to be delivered at the New Jerusalem Church, Phillips Place, on successive Sunday evenings, commencing on the third Sunday of this month, Jan. 20th, at 7 o'clock. Subscription papers may be found at the Bookstores of James Munroe & Co., Little & Brown, and Marsh, Capen & Lyon. Price of Tickets for the course: $1.

It will be the object of these lectures, to give an accurate account, and to examine the validity, of the arguments that have been brought forward against the truth of Religion, and of Christianity in particular. The course will embrace the history of skepticism, as it is found in the works of some of the ancient Greek philosophers, in those of the French Encyclopedians, and some kindred writers in England, as well as in the more recent speculations of Thomas Paine, Robert Owen, and others.

It is confidently believed that a strict and impartial survey of the whole territory of skepticism is the surest way to establish a rational and spiritual faith.

We hope that Dr Follen will secure a crowded audience. His well known fairness, learning and ability, commend his Lectures, beforehand, to the attention of an enlightened community.

A GOOD OBJECT.

We are pleased to find it stated in an English paper that a prize of £100 was sometime ago offered by the London Society for the prevention of cruelty to animals, for the best essay 'on the obligations of man as regards the Brute Creation.' Thirty-four essays were sent in as competitors for the prize, some of which were quite voluminous. The prize was awarded to a manuscript, which was found to have been written by the Rev. John Styles, D. D.

(Correspondence of the Register.)

Buffalo, January 3d, 1838.

Dear Sir,—Had you visited this city some five years ago, and inquired if there were any Unitarians here, and where they worshipped, you would have been shown to the third story of an ordinary building, and there, in a room of moderate dimensions, you would have found assembled together, a dozen of individuals, worshipping their God according to the dictates of their own reason. Their situation was not to continue so, long. These few and merritorious Christians were not to be daunted, at the small number of their flock. They determined to persevere, and the result of their determination, shows what perseverance, combined with decision can do.

Should you visit this city now, you will meet with many churches, and among them you will notice one, standing conspicuous for its beautiful simplicity, ornamented with no spire, nor gilded turret. As you advance to examine more minutely this modest structure, you read over the door, in letters deeply inscribed in marble. '*First Unitarian church erected* 1833.' You are at once impressed with the style of architecture, as being emblematical of the faith that is promulgated within its walls, (the building simple but substantial, the foundation firm as the rock of ages.) Enter this edifice, you will find the style in keeping with the exterior, and containing from seventy to eighty pews.

It is very gratifying to those few individuals who commenced the good work, to look upon this noble building; but, far more is their happiness increased, when, on the Sabbath, they see the pews filled with respectable, and enlightened citizens, who come to improve, not to gratify curiosity or to seek amusement.

The society is second to none in this city in point of respectability, and as regards its financial prosperity. If its members are not as numerous as those of some other societies, it does not follow but they may be in a few years,

when men will think, and judge for themselves.

I cannot close this letter without alluding to the worthy minister who has, in two years, planted the seeds of rightcousness in the bosoms of many, which have been nurtured and their influences extended, so that the Unitarian faith is deeply rooted in the minds of a large congregation, who are daily more interested in the cause, so ably propounded by him, who we trust may yet be long spared to us.

Yours &c. A.

A CURIOSITY.

The Liverpool Albion states that a short time ago, in rummaging among the stock in the Stamp-office, in Somerset-house, London, several of the stamps prepared for being sent to America in the time of the stamp act of Revolutionary memory were found in an upper room. One of them is now in the possession of Rev. Dr Shephard, of Gateacre. The stamp is in its usual form, and bears on colored paper, pasted on parchment, the inscription 'AMERICA. *Two Shillings and Sixpence.*' It is a great curiosity, and the Rev. Doctor might appropriately send it as a present to President Van Buren, to be placed among the archives of the United States.

STAND ASIDE.

Some of our readers will remember to have heard that the Bishops of Durham and Norwich, not long ago gave offence to certain Churchmen of a straiter sort, by subscribing to a volume of sermons published by a Dissenting Minister.

The following correspondence which grew out of this affair will be read with interest.

College, Durham, Oct. 24, 1838.

My dear Lord Bishop—I feel it my duty to call your attention to the observations which are very generally made in the public prints upon your lordship's subscription to Mr Turner's sermons, and in particular to several successive articles which have appeared in *The St. James's Chronicle*, in condemnation of it, and which were sent to me by a neighbor in this town.

Perhaps in any case I should have thought it right to name the subject to you, however painful the office may be; but I can scarcely avoid the mention of it under present circumstances, seeing that a strong feeling has been excited by the subscription among the clergy of the archdeaconry, which has been expressed in various ways to me.

I need not say to your lordship how deeply I am grieved by the circumstance.

But it is better that the matter, which now assumes so serious a form, should be brought under your notice. I am, my lord, with much respect, your faithful and obliged servant,

CHA. THORP.

Auckland Castle, Oct. 25, 1838.

Dear Mr Archdeacon—I feel obliged to you for the letter which I received this morning; and for the manner in which you have called my attention to the paragraphs which have been circulated in the newspapers, as well as to the information that a strong feeling has been excited among the clergy of the archdeaconry on account of my subscribing to a volume of sermons about to be published by Mr Turner.

I beg you to understand that I gave my name on this occasion in courtesy to an eminent person, for whom, setting aside his religious views, I had been taught to entertain much respect. I had also his assurance that the topics which would be handled in the sermons were of a practical, not controversial nature: and I could not but know that a dissenting minister, how much soever he differs from the church, might find ample matter in the illustration of evidence in the examination of critical points, unconnected with articles of faith, and in enforcing the practice of morality, without touching upon the interpretations and opinions peculiar to his sect.

Nevertheless, I have no hesitation in assuring you, although I feel perfectly justified in my own mind, yet if I could have foreseen that it would give offence to my brethren, or that it would have been considered in the light of giving sanction to error, I would have abstained from subscribing. I acceded to the wish expressed by Mr Turner as a personal compliment to him, but nothing could be further from my mind than conveying approbation of his opinions.

I never have intentionally countenanced any doctrine which is at variance with those of our church, still less could I have thought of countenancing errors so grievous as I hold those of the Unitarians to be. Yet this feeling, as to the extent of their error, ought not to prevent us from showing all possible charity to their persons, and that I again assure you was all that I contemplated by this act of courtesy, which has drawn upon me, I cannot help thinking, much unmerited censure.

I need scarcely remind you that Dr Lardner's works, edited by Dr Kippis, also an Unitarian, were published by subscription; and that almost all the bishops of that day, with the leading men of the church, were subscribers. Yet Dr Lardner's works contained not merely his masterly labors on the credibility, but various sermons and tracts, including his celebrated but heterodox letter on the Logos. Now I am not aware, and certainly I do not expect, that either you or I shall find any offensive matter in the forthcoming volume of Mr Turner. Surely, then, I am at least as much justified in subscribing to it as the bishops and divines of our church were in 1738 in prefixing their names to the works of Dr Lardner, which contained the avowal and defence of all his erroneous opinions.

I do hope, Mr Archdeacon, that what I have written, however hastily, may appear to you and our brethren a reasonable and satisfactory explanation.

You are at liberty to give any publicity to this letter which may be necessary, and I beg you will believe me, dear Mr Archdeacon, your faithful friend and brother,

E. DUNELM.

The Venerable Archdeacon Thorp.

Rev. F. T. Gray, will deliver an address on Sunday Evening, before the Society for 'Prevention of Pauperism,' at the Odeon, at 7 o'clock. This is a most important charity, and one in which our citizens ought to be interested.

We trust that there will be a large attendance.

SMITHSONIAN INSTITUTION.

We perceive that as the time approaches when it will be the duty of Congress to carry into effect the intentions of the Founder of this institution, the attention of the inhabitants of Washington and others is beginning to be directed in earnest to a discussion of the most suitable method of effecting the designsof the donor. A writer in the National Intelligencer states that he has heard but three plans suggested, that are at all likely to please the public taste: 1. The establishment of a regular university on the plan of the most celebrated German institution, where a very extensive course of instruction should be pursued. 2. A college proper, like most of our seminaries where a regular classical education, and nothing else, could be obtained.—And 3. The appointment of professors to lecture merely, on most branches of science and literature, but without regular collegiate organization, and without the power of conferring degrees.

Of these, he strenuously advocates the first as possessing some peculiar advantages, besides being capable of such modification as to enable it to combine all the prominent benefits of the other two. The writers suggestion strikes us as being worthy of consideration.

(From our Correspondent at Washington.)

No. VIII.

Washington, D. C., Jan. 5th, 1838.

Mr Editor,—The last week has been distinguished by the President's levee. The crowd was unusually great, yet every one seemed ready to wish his neighbor a happy new year, though it was not a little toilsome to elbow one's way from one apartment, or one friend to another. The President wore his stereotyped smile and no one seemed debarred the honor of his hand. But amidst the throng of wealth, beauty and aristocratic and plain dignities, there were not a few who had ventured to present themselves, on the ground that all are born free and equal, and who acted on the broad principles that neither, dress, nor equipage, nor military nor civic honors ought to create any distinction in the eye of the chief magistrate of this republic. The foreign ambassador had, as heretofore, a chance to sneer at the unwashed artizan, and he who wore superfine broadcloth to shun the dangerous proximity of coarse and dirty fearnoughts. There were others too who wore the guise of pilferers: whether they were actually admitted to *the presence* I cannot vouch. The hope of entrance constrained many who bore a very suspicious look, and who would hardly have been tolerated in decent society. They however enjoyed one privilege not very often afforded them, that of listening to an excellent band of music. It is but just to add, however, that the number of suspicious looking characters was less than usual, as there were no temptations either of food or drink to draw them thither.

That curiosity should draw people of all classes together on such an occasion is no matter of wonder: that a sense of propriety should not prompt such as wait on the President to appear in a becoming garb is a matter of wonder; and to such as disregard propriety it would certainly be no bad lesson to let them know, that a regard to it is not only to be expected but positively enforced. However, we feel little disposition to quarrel with the arrangements of those who profess to act upon pure republican principles: still we cannot but doubt whether the spectacle which has sometimes been presented at the White House, has contributed to fasten an attachment to our manners and institutions; but of this we feel very certain, that the haughtiness of the foreign noble has gained strength, and his dislike of republicanism has been deepened. The scene on new year's day was an apt illustration of the text, 'the rich and the poor meet together;' but such were the circumstances of the meeting that there was little likelihood of its humbling the pride of the one, or allaying the discontent of the other. How few left the drawing-room that day, who reflected on the second clause of the text, 'the Lord is the maker of them all.'

This week has seen Congress busy with matters of a private nature. Several interesting discussions have also taken place. In the Senate, Mr Clay has distinguished himself by his almost unaided efforts against the bill for graduating and reducing the price of the public lands. He contends that it is virtually giving them away, and consequently is a perversion of them from the uses for which they were originally ceded to the union. and I cannot but deem it an evil augury that the West is so eager to sweep within its own grasp what is manifestly the property of the whole. To-day a cursory debate sprung up in the Senate, upon the question of admitting certain Reporters to a particular seat in the gallery of the Senate. Mr Niles opposed it, and scrupled not in the course of his remarks to say, that most of the letter-writers from Washington, were a base, venal tribe, a set of starvelings who came hither to earn a mean and pitiful subsistence,—caterers for a corrupt press. He said he had suffered beyond measure from their vile calumnies. It was not their object to report fairly the proceedings of that body, but to give such colored and exaggerated statements as would suit the views and wishes of their respective employers. Mr Preston, answered him in a very happy manner, declaring, that though he had himself suffered in this way almost as much as the Senator from Connecticut, yet he was willing to bear the evil for the sake of the benefits of an unfettered press. Senator Niles, however, carried the day and the poor reporters were excluded.

In the House, on Thursday, came up the contested election of Wisconsin, upon which there was an animated discussion. Mr Fletcher of Massachusetts made a brief but pertinent speech. He treated it as a legal question and confined himself to the merits of the case, and he was rewarded, as few of our speechmakers are, with a profound attention. The Committee on Elections had reported against the sitting member, and Mr Jones and Mr F. sustained the report, which was adopted by a very large majority. Immediately the new claimant, Mr Doty, was qualified and took his seat. Strange, however, as it may appear, the House was occupied the greater part of this day in discussing the question, whether Mr Jones should receive his mileage and *per diem* compensation. They had just before decided that he had no right to a seat in the House, but now they have decided by a majority of six or seven, to pay him for services, precisely as if he had been legally a member of the House. A fine inducement to members to dispute seats. Advance a shadow of a claim, and you will be aided in contesting it. Many gentlemen no doubt thought him entitled to his seat, and therefore voted to pay him; but on what grounds gentlemen, who opposed his claim, should have voted to compensate him, I am at a loss to determine.

Yesterday was devoted to the private calendar, and the House made out to pass one bill, a bill in behalf of the widow of Gen. Brown. Mr Adams advocated the will, and took occasion to eulogize Gen. B. But in reference to private claims, the chairman of the Committee of ways and means, Mr Cambreleng stated that there were no less than 750 bills on the private calendar, 500 pages which, perhaps, admitted of no dispute; and if gentlemen would persist in taking up contested bills, hundreds and hundreds of claimants must be cut off from all hope of justice for an indefinite period. The House cannot, it is said, get through with them as they now proceed. Why then is not a court of exchequer, or something similar, established? Are people afraid justice will cost too much?

Several accidents by flood and land have occurred which I have not space to detail. I will only add that the new year came in like a lion, but has since relented, a thaw having set in for the last three days.

Your friend, VIATOR.

Several good books are on our Table to be noticed next week.

An Obituary notice from Boxford reached us too late for this paper. It shall appear in our next.

THE GENTLE BOY, WITH AN ORIGINAL ILLUSTRATION.

We designed to say a word of richly merited commendation in behalf of this very beautiful work, to which the rare genius and delightful fancy of two creative minds in kindred arts, have contributed their happiest efforts. But a friend has sent an article on the subject, which expresses what we wish to say better than we might have hoped to do, and which for want of room is deferred to our next number. The Book is published by Weeks, Jordan & Co.

It gives us great pleasnre to learn that our esteemed friend and Brother the Rev. T. R. Sullivan has purchased of Mr. Jones his interest in the *Unitarian Monitor* a small semi-monthly paper, published in this city, with the intention of taking the editorial charge of it.

We most sincerely wish Mr. Sullivan a large list of subscribers, and eminent usefulness and happiness in his undertaking.

For the Register and Observer.

Mr Editor.—I have been a constant auditor during the course of 'School Lectures,' of which you advertise the twelfth in your paper of this day, and have been so highly interested, gratified, and instructed, as to be induced through the medium of the Register, to call the attention of the community to them. They are free to *all*, interested in subjects connected with early education—and who is not?—and will well remunerate those who devote the hour a week they occupy, for the time they cost.

There are but three or four more of these Lectures to be given, before the termination of the course; and it is earnestly recommended, that teachers and others should avail themselves of the few opportunities remaining. The audiences hitherto have been numerous, but more still can be accommodated. *Hon. James G. Carter*, a Senator from Worcester County, and an experienced practical teacher, is to furnish the next lecture. T.

The Treasurer of the Mass. Evangelical Missionary Society acknowledges the receipt of 60 dollars from the Ladies of Rev. Dr. Bancroft's and Mr. Hill's Society in Worcester, Mass.

OBITUARY.

Died at Newport, N. Y. on the 11th of Dec. Mrs SARAH WILLOUGHBY, wife of Dr Westel Willoughby, in the 59th year of her age. She had endured with exemplary patience years of ill health. Her last sickness was short but severe. Her uniform submission to God's will was worthy of remark: her piety was habitual, and shed the light of Christ upon her family and through a large circle of friends and acquaintances. Truly it may be said of her, that she 'was full of good-works and alms-deeds.' Il kindness, constant as the day, and an unmeasured charity that never tired, can embalm the memory of the departed, hers must long live in the affection of friends—in the grateful recollection of the poor.

The loss of this excellent woman is deeply and painfully felt in the community, and by the Unitarian church in Trenton of which she had been an exemplary member for years; and that religious fellowship truly sympathise with the bereaved husband; they would speak words of peace and hope to his widowed heart; these drawn from the everlasting Gospel, will bring to his mourning spirit the rich consolations of Christ.

She has gone from our world of suffering and sorsow—from earth's alternating scenes of woe and gladness, and, as we undoubtingly trust, to gather wreaths of immortality from the cross. By faith we trace her bright pathway in the spiritual world, 'from glory to glory,' even to the radiance of our Father's throne. There the perennial friendship of JESUS the Savior will yield a fulness of joy to her soul!

Calm be the sleep of the grave to thy body—
Peaceful the home of thy spirit above.

'THERE is a world of light,
Of calm, uncloudedday,
Whither blest spirits bend their flight
When disenthralled of clay:
In that bright world, pure truth forever dwells,
And each expanding heart with purest rapture swells!

Immortal peace and rest
Are for the good alone;
These, these shall make her spirit blest
Before her Father's throne!
Then, meet we there, where happy spirits reign,
Where rest, and peace, and light, forever banish pain!

INTELLIGENCE.

Stonington Railroad.—According to an offical statement of the affairs of the Stonington Railroad, which has this day been made public, it appears that the actual disbursements on account of the road, have been more than double the amount of chartered capital, the former being $2,500,000, and the lattear $1, 200,000. This result is attributed to a combination of unforeseen administerial mismanagement, and the large appropriation of stock to particular individuals, in the original distribution, from which the fiscal operations of the Company where seriously embarrassed. To relieve the company in its present difficulties (the receipts being in the meantime stated as under its expenses) it has oeen proposed to the Stockholders to invest the Directors with power to impose assessments on each transfer of Stock, and to facilitate the operation of this measure, to make application to the Legislature for an amendment of its character to meet the proposed object—an aditional Stock to be created on account of such assessment, to bear interest coequal with the dividends. The road is now under attachment, and heavy clsims upon it, and it appears doubtful whether it shall belong to the attaching or the mortgage credstors. In answer to a communication to the Girard and United States Bank of Philadelphia, (the chief creditors of the Company) as to whether any further assistance could be expected from them, a similar reply was received from each Institution, that no further advances would be made either by a direct loan, or by a new subscription to the Stock of the Company; nor were the Banks willing to extend the payment of the Bonds of the Company falling due in March next—*N. Y. Courier & Enquirer.*

Completion of the Rail Road.—On Tuesday last the section of the Rail Road north of the Nashua river in this village was completed and the cars came into the depot in fine style. The public can now avail themselves of the full benefit of the road, which for pleasant location is not surpassed by any in the country. The directors are deserving of great credit for the energy and perseverance with which they have carried forward the work, notwithstanding the severity of the weather, and the unfavourable circumstances attending the finishing of the road. The cars on this road are probably the most elegant and comfortable of any now in use, and have elicited the admiration of all who have seen them.—*Nashua Gazette.*

The Georgia Constitutionalist of the 11th inst. contains the census of the State for 1838, from which it appears that the white population amounts to 393, 190.—Colored, 268,512. Total, 662,173.

[From the Oswego Journal.]

A VISIT BY A CLERGYMAN TO THE AMERICAN PRISONERS AT KINGSTON.

D. N. BURNHAM, ESQ.—Dear Sir: In compliance with your request, I give you a brief account of my late visit to the American Prisoners at Kingston.

On Thursday morning. the 20th inst. through the kindness of the Sheriff, A. McDonell, Esq. I was permitted to visit them. I found the great body of them in three large rooms, each room containing, I should suppose, about forty individuals. The Sheriff accompanied me, and introduced me to them as a clergyman from their own country, who had come to visit them, and to inquire into their condition in behalf of their relatives and friends. He informed them that they were at perfect liberty to make to me any communications that they wished, and particularly desired them to be free and unreserved in their statements in regard to their condition and their wants.

They availed themselves of this freedom, and made apparently unreserved communications to me. They, uniformly, with a single exeeption, told me that they were furnished with every thing that was necessary for their comfort, so far as was proper for persons in their situation Their food was sufficient, wholesome and palatable. Their clothing was comfortable, and whatever they needed that was not furnished them by the Government was procured and paid for out of the fund contributed by their friends. They appeared for the most part clean in their persons and dress; and they manifested a composure of mind, and a subdued state of feelings, which, considering their situation and prospects, was quite unexpected and gratifying to me. The single exception to which to which I alluded was that of a man about forty years of age, who told me that the food which was allowed them was not sufficient. They are allowed soldiers rations, i. e., a pound of beef, and a pound of bread, with some-potatoes, per day; but this, to men who have been accustomed to hard labor, and to eat accordingly, is not sufficient to satisfy their wants. The Deputy Sheriff, of whom I made inquiry informed me that this was true, but the deficiency was generally made up from the prisoners fund. This fund also enables them to procure tea, coffee, sugar, stationary, clothing, &c, as they need. The Sheriff informed me that he had received for the use of the prisoners about four hundred dollars, and that about one hundred and twenty dollars of this sum remains unexpended in his hands. This sum he intimated, would last them about a fortnight longer.—The supplies are furnished to the prisoners, according to orders from a committee of their own number.

In saying that the prisoners appeared comfortable and composed, I do not intend to intimate that they are not in a truly unhappy and deplorable condition. they appear like men who are dejected and suffering, (as indeed they are) and with gloomy prospects before them; but my observations relate only to their comparative condition or to what might naturally be expected of the tenets of a prison house. They receive at the hands of the Sheriff and the subordinate keepers, every indulgence that prudence and safety will allow; and they manifested to me the most sincere thankfulness at the kindness and humanity with which they were treated.

I conversed with many of them individually, and addressed them all, in each room collectively. They appeared to hang upon my words with an intensity of interest, as though they were unwilling that a syllable should escape; and, when I bade them farewell, I received such benedictions of gratitude as made a strong impression on my heart. Several individuals, to whom I had particular messages from their friends, the moment I mentioned the names of their mothers, their parents, or relatives, the still tear was seen standing in their eyes, and the quivering lip and strong expression indicated that the deep fountains of the soul were broken, and that there were emotions at work within them of a nature, too deep and strong for utterence. One man, 40 or 45 years old whished me to see his wife and children at Cape Vincent, but his feelings so overcame him when he spoke that he wre not able to communicate to me the message he wished to send.

The clergymen of the city are very atttentive to visiting the prisoners, and are admitted without restraint. Bibles and tracts also, in sufficient numbers, are furnished them by the Bible and tract Societies, and when I entered the room I found many of them with their bibles in their hands. I was informed that a great change has taken place among them in this particular since their first imprisonment. Then, as a general thing, they were listless and indifferent in regard to their souls, and many of them scoffed at the idea of religion, and ridiculed the ministers who visited them. Their conduct in this respect, was shocking to the officers who had them in charge. But of late they have become far more sober, and now universally, I believe, receive the visits of the city clergymen, with respect and gratitude. The Sheriff informed me that any individual who wished to see any particular clergyman, of any denomination, in this city, had the privilege that he requested. An arrangement has recently been made among the city clergymen by which one of their number will visit the prison daily.

Woodruff was executed on Wednesday of last week, at 8 o'clock in the morning. He was attended by a Roman Catholic Priest. The Sheriff informed me (contrary to several reports which I had heard) that he submitted to his fate with wonderful composure. Two men. Peeler and Sweet, were to have been executed the morning (Saturday) after I left Kingston. Sweet was from the town of Alexandria, and Peeler from Rutland, in this county. The latter left a wife and several children, and, from his farewell letter to his family, (which was shown to me,) I inferred that he was in a very proper state of mind for a man in his situation.

It is the general opinion at Kingston, that few, (if any) more executions will take place; but it is also probable that *few* (if any) *pardons* will be granted soon. It is uederstood that the Governor has ordered the penitentiary to be put in readiness for a considerable addition to its inmates. It does not appear, from anything I could discover to be the wish or the intention of the Government to executc the severity of the law upon these deluded and unfortunate persons, any further than it may be considered necessary for the public safety.

As regards the ages of the prisoners, the public are correctly informed that they are, for the most part, young, uniformed, and undisciplined minds. From a list of twenty-one names which were brought up on two days for trial, I discovered that *one-third* of the number (7) reported themselves as *under twenty years of age*, and *two-thirds*, (14) as ot *and under twenty-six.*

The public feeling in Canada is very strong against us on this side of the lake and river, and they consider us all as more or less implicated in the disorders that have sprung up among us. It is a matter of astonishment to many that they should feel as they do—and particularly that the Government should go so straight forward, as it does, in executing some of the wretched prisoners. To me, I confess, it is not surprising. We only need to reverse our circumstances, and consider how we should feel here in Jefferson county if a band of two or three hundred Canadians should, on any pretence whatever, of philanthropy or benevolence, come over by stealth, and put to death some fifty or sixty inhabitants. We should not be very ready, I apprehend, to palliate the offence by the plea that it was only war and not murder, that was intended; or that the hostilities were aimed against the Government, and not against individuals; or even that the lawless band were disappointed in regard to the cooperation of our own citizens in the work of carnage and of blood. Such considerations, I apprehend, would be little regarded by us as extenuating the offences, and particularly when it should be understood that it entered into the designs, at least of the leaders of the band, to possess themselves of our farms and property, and devide among themselves the spoils of victory.

I am willing to allow that the feelings of a great body of the Canadian people appear to me to be stronger than truth or reason would justify; but considering what human nature is, they are only what might naturally be expected, and what I doubt not, we ourselves would exercise under a reverse of circumstances.

I would merely observe, further, that epistolary intercourse with the prisoners is freely allowed, but that personal intercourse with their friends is almost universally prohibited.

It is not my custom to appear in public on subjects of this discription, or I would express my sentiments in regard to our duties as men and citizens at this particular crisis in our national history. But I forbear. As I visited the prisoners on behalf of their friends, it seemed right that I should communicate, through some public channel, the facts which I learned; and this is my apology for complying with your request, and occupying a place in your columns.

I am, respectfully, yours, &c.

G. S. WILSON.

Sackett's Harbor, Dec. 25, 1838.

MASSACHUSETTS LEGISLATURE.

The time of the Legislature, up to the period when our paper goes to press (Thursday P. M.) has been principally occupied in the organization of the two branches, and in necessary arrangements preliminary to the transaction of public business.

Wednesday, January 2.—Myron Lawrence was chosen President of the Senate, and Charles C. Calhoun, Clerk.

In the House, Robert C. Winthrop was elected Speaker and Luther S. Cushing, Clerk.

Both Houses, afterwards adjourned and accompanied the Executive to the Old South Church to attend the customary religious services. The Electio sermon was preached by President Hopkins of Williams College.

On Friday, Rev. George W. Blagden, and Rev. O. A. Skinner, the former Orthodox, and the latter Universalist, were elected chaplains of the house, to officiate alternately.

Mr Stevens, was elected Sergeant at Arms by an unanimous vote.

Monday, January 7.—The two branches of the Legislature in convention filled the vacancies in the Senate, in conformity with the constitution, from those who had the highest number of votes in the popular election. The choice made by the Legislature has fallen in each instance, on those who were regularly nominated Whig candidates.

The Senators now chosen are for Suffolk, Messrs. Blake and Leighton; for Middlesex, Messrs. Eaton, Park and Chandler; Worcester, Messrs. Child, Hancock, Kinnicutt, Lee, Carter and Allen; Franklin, Mr Hastings; Hampden, Messrs. Ashmun and Boies; and Norfolk, Messrs. Richardson, French and Goodrich. The Senate now consists of 37 Whigs and three Van Buren men.

Tuesday, 8.—In the Senate, standing committees were appointed.

Wednesday 9th.—The Senate made choice of Rev. Wm. M. Rogers, Chaplain, and of Benj. Stevens Sergeant at Arms. Thursday the 17th. inst. at 12 o'clock was appointed for the choice of a United States senator for the term of six years from 4th of March next.

In the House the Governor and Lt. Governor came in and took the oaths of office; and the usual proclamations were made by the Secretary of the State.

In convention of the two Houses, the following gentlemen were chosen to compose the Council for the ensuing year. Francis C. Gray, Caleb Foote, Rufus Hosmer, Charles Hudson, Isaac C. Bates, Henry Shaw, David A. Simmons, Jos. Grinnell and Leavitt Thaxter, Esqrs.

John P. Bigelow, Esq. was reelected Secretary of State, and David Wilder, Esq. Treasurer.

SUNDAY SCHOOL ANNIVERSARY.

The anniversary of the South Congregational Sunday school will be celebrated on tomorrow evening (Jan 13) and addresses delivered by the Rev. Mr. Muzzey and the superintendent of the school. The exercises will commence at 7 o'clock.

MARRIAGES.

In this city, Mr Nathaniel Ellis Jr. of the firm of Binney and Ellis, to Miss Frances Elizabeth Dunnells.

In this city, by Rev. Mr Young, Hon. Nathan Appleton, to Miss Harriet C. Sumner,

In Suffield, Conn. Dec. 24, Mr Eli N. Bradley, of Roxbury, Mass. to Miss Elizabeth Rising, of W. Springfield, Mass.

In Sherburne, on the 1st. inst., by Rev. Amos Clark, Capt. Orlando Leland, son of Dea. Micah Leland, to Miss Ursulia Cutler, daugter of Uriel Cutler.

In Taunton, on Tuesday evening. Jan. 1, Mr Willard Lovering, to Miss Sarah C. Morton, daughter of the Hon Marcus Morton, of Taunton.

DEATHS.

In this city, after a very short illness, Mrs Harriet Fracker Domett, wife of George Domett, Esq. aged 47. A faithful wife, an exemplary and devoted mother, a kind and constant friend, a cheerful and dutiful Christian. She died as she had lived, in peace. She has rested from the labors of life, and found a large reward.

On Sunday last, Mrs Elizabeth, wife of Daniel Greanleaf, Esq. 73.

In this city, Jan. 8, deeply lamented by a large circle of acquaintance, Mrs Agnes Y. wife of Mr Thomas Boyd, 29.

On Monday morning, Mrs Mille Prince, 76, relict of the late Rev. John Prince, L. L. D. of Salem.

In Worthington, on the first inst. of scarlet fever, Miss Betsey, youngest daughter of Hon. Wm. Ward, 18 years.

A. U. A.

OFFICE of the AMERICAN UNITARIAN ASSOCIATION, at No. 124 Washington st., opposite School street. 1stf j12

SCHOOL LECTURES. The 12th lecture in the course, will be delivered, at the Hall opposite the Savings Bank, in Tremont Street, on Wednesday next, at 3 o'clock,—by Hon. J. G. Carter.

Teachers, parents, and the public generally, are respectfully invited to attend throughout the course.

G. F. THAYER—*for the Committee.*

jan. 12.

BOOKS IN PRESS.—1. The Writings of Chief Justice Marshall, in one volume 8vo, containing about 700 pages.

2. The Life of Archbishop Cheverus, translated from the French, with a portrait, one vol. 12mo.

3. Buckminster's Sermons and Life, in two vols. 12mo.

4. Carlyle's Miscellanies, vols. 3 and 4, 12mo, to correspond with the two first volumes.

5. Self-Culture, by W. E. Channing, 2d edition.

6. Archie Moore, a novel, in two volumes, 12mo. 2d edition.

7. Ware's Life of the Savior, fourth edition, 16mo

8. Christian Examiner, No. 91, for March 1839.

9 Home, by Miss Sedgwick, 16th edition.

The above are in press, and shortly will be published by JAMES MUNROE & CO., 134 Washington street, opposite School street. j12

WAVERLEY NOVELS, new edition.—Now publishing, a new edition of these celebrated novels, at about half the former price. Four vols now ready, price 25 cents per volume.

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j12 147 Washington street.

SPARKS'S BIOGRAPAY, vol. 10, just published, containing

Lives of Robert Fulton,
Joseph Warren,
Henry Hudson,
Father Marquette.

For sale by H. P. NICHOLS & CO.
j 12

C. C. LITTLE & JAMES BROWN continue their rooms for the sale of Private Libraries, and have just received

Walton's Polyglott, a fine copy, 8 vols folio.
The Antwerp Polyglott, 8 vols folio, full parchment.
Lightfoot's Works, 2 vols folio, calf.
do do 24 vols 8vo.
London Monthly Repository, from the commencement, half calf.
Edinburg Review, Edinburg edition, complete.
London Monthly, (the old) from the commencement, 155 vols, well bound.
Poole's Annotations, 2 vols folio,

—Also—

Upwards of 6000 volumes, on various subjects of Literature and Theology, &c &c, which are offered at low prices and presenting a rare chance for Clergymen to fill up their Libraries. 6t j12

MEADOWS'S NUGENT'S DICTIONARY.—A new French and English Pronouncing Dictionary, on the basis of Nugent's, with many new words in general use, in two parts:— French and English and English and French; exhibiting the pronounciation of the French in pure English sounds, the parts of speech, gender or French nouns, regular and irregular conjugation of verbs, accent of English words, list of the usual Christian and proper names, and names of countries and nations; to which are prefixed principles of French pronunciation and an abridged grammar; by F. C. Meadows, M. A. of the university of Paris; 4th American edition, corrected and improved, by George Folsom, M. A. on fine paper; for sale to the trade or at retail, by J. MUNROE & CO. 134 Washington st. d8

SIXTY VOLUMES FOR $30.

SUNDAY LIBRARY, edited by Rev. H. Ware jr., 4 vols. 18mo.
Scenes and Characters illustrating Christian Truth, edited by Rev. H. Ware jr. 6 vols 16mo
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Noyes's Prophets, 3 vols 12mo
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Ware on Formation of Christian Character, tenth edition, 16mo
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Unitarian Miscellany, edited by Jared Sparks and F. W. P. Greenwood
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Libraries or individuals can be supplied with the above Unitarian Publications at the low price of $30 by the publishers, No. 134 Washington street, opposite School st. j12

WEEKS, JORDAN & CO.'S PERIODICAL LIST FOR 1839.

FAMILIES, Clubs, Individuals, &c. who are supplying themselves with popular reading matter, are invited to examine the following, among our very large list of Periodicals.

Lady's Book, edited by Mrs S. J. Hale, Mrs Leslie. Plate of Fashions, and two pages of Music in each Number, $2.
Knickerbocker, or New York Monthly Magazine, monthly, $5.
New York Review And Quarterly Church Journal. Edited by Prof. Henry and J. G. Coggwell, $5.
Law Reporter, monthly, 32 royal octavo pages containing all new English and American cases, $3.
American Medical Library And Intelligencer, 3328 pages per annum, $10.
Waldie's Select circulating Library, of the best New and Entertaining Books, weekly, containing 840 pages per annum of good reading, for $5.
Sunday School Teacher, monthly, $1 50.
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Gentleman's Magazine $3.

THE GENTLE BOY, a thrice-told Tale, by Nathaniel Hawthorne, with an original Illustration. Just published, for sale by

H. P. NICHOLS & CO.
j12 147 Washington st.

BOARD.—Good board and lodgings may be obtained, by members of the Legislature, in a respectable private family, by inquiring at the Office of the Christian Register. ep4t d 22

PIERCE'S SOUND.—An Elementary Treatise on Sound, being the second volume of a course of Natural Philosophy, designed for the use of High Schools and Colleges; compiled by Benjamin Peirce, A. M., University Professor of Mathematics and Natural Philosophy in Harvard University. One vol. 8 vo. pp. 220.

The New York Review, for January 1839, reviewing the above work, says—

'It is entitled the second volume of a course of Natural Philosophy, but its predecessor has not yet reached us, unless he refer to an excellent Algebra, which we desire to recommend.'——'We have been led to the foregoing remarks by the object and character of the highly valuable addition to science before us. Mr Peirce has bestowed much care and attention on a branch of physics little understood, even by the initiated, and has rendered no trifling service to science, in establishing the laws of acoustics in so clear and masterly a manner. His selection of materials does high honor to his taste and judgement, and he handles the more complex instruments of science with perfect skill and dexterity. As a book of instruction, his compilation is perfect; although it may, in some few points, lie open to criticism, yet it affords an admirable illustration of what a scientific treatise should be.'

Published and for sale by JAMES MUNROE & CO. jan 5.

EDUCATION.

THE Winter Quarter at Milton Academy will commence on Tuesday, December 4th. The studies pursued are such as are usually attended to in academies and high schools.

Terms,—Tuition, Five Dollars per term; incidental expenses, 25 cents.

Good boarding may be obtained in the family of the Principal from $1 50 to $2 00 per week.

References—Dr A. Holbrook, Milton; Dr. Gray, Roxbury; Dr Spooner, Dorchester; Hon. Abel Cushing and Samuel H. Babcock, Boston. 8tis d1

MENTAL AND MORAL CULTURE.

MR ALCOTT will re-open his School, at his dwelling, No. 6 Beach Street, on Monday, October first, for the admission of children of both sexes, from four to twelve years of age.

Instruction will be given in Spelling, Reading, Writing, Arithmetic, Geography, and English Grammar; with the Latin and French Languages, if desired.

Particular attention will be given to the general discipline of the intellectual faculties, and to the manners and morals of the pupils.

Terms—for the English studies $8 00 a quarter.
—with Latin and French 12.00 "
for children under five years of age 6.00 "

Boston, Sept. 29, 1838. 3m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. IN CAMBRIDGE.

Refer to Sidney Willard, A. B. Mussey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarters unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, { Winter or Spring, 50 } in
{ Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, $12, and $15 a quarter; or $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.
Painting in Water Colors, $6 a quarter.
Drawing taught to all the School without additional charge.
Any one branch other than Music, $10 a quarter.
Expense of Fuel arranged amongst the pupils.
Teacher of Music, Charles Zeuner, President of the Handel Haydn Society, Boston.
Teacher of Modern Languages, L. de Mariotti, University, Parma.
Teacher of Drawing, Painting, and Assistant Principal, Mrs. Mack.
Competent Young Ladies assist in various branches, one of whom, at least resides in the family of the Principal.

D. MACK, *Principal.*

Cambridge, Nov. 10th, 1838. nov 24

PURE SPERM OIL.

E. T. HASTINGS, 101 State street, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense. jan 13 1stf

PROF. GREENLEAF'S LECTURE to the law School at Harvard, is contained in the LAW REPORTER, a Charge by Judge Story, S. J. C. Worcester and Bangor, Digest of American Cases, and many articles of Miscellany.

☞ This is the only Journal on this plan in the U. S. and contains the important English Cases as soon as they arrive in this country, together with all American Cases most interesting to the profession. The success of the work has been such as to insure its continuance. 32 pages per month. $8,00.

d 15 WEEKS, JORDAN & CO. Publishers.

POETRY.

FOR THE REGISTER AND OBSERVER.

The following lines were suggested by an article in the Christian Register, Oct. 13.

THE PIRATE AND THE DOVE.

Beautiful record of the soul!
With what deep meaning fraught!
I muse on thee, until entranced
Within a heaven of thought!

I see the Spirit-Dove descend,
As when o'er Jordan's wave
It rested on the Anointed One
Who came to seek and save.

Spirit of Love! the desert shore
Was not too waste for thee
To work thy miracle of grace,
And set the bond-man free!

Zenaida Dove! what notes were those
That pierced that soul with wo—
As when the prophet from the rock
Caused gushing streams to flow!

Bitter indeed, as Marah's founts,
Uprose the swelling tide—
But changed to living waters soon,
By that which purified.

Judea's wilderness first heard
The voice that cried, 'Repent!'
That herald voice—still o'er life's wastes
In varying echo sent.

It crowned the malefactor's cross,
In that tremendous hour,
When Earth and Hell poured out their rage—
And spent their conquered power.

See Worldliness and Pleasure deaf—
E'en to its trumpet tone—
While listening Guilt obeys the voice
Heard in the Dove's low moan!

FOR THE REGISTER AND OBSERVER.

Mark vi. 2—8.

We met, a small and feeble band,
Around God's holy throne to stand;
The prayer of humble faith to raise,
And swell the choral song of praise.

Our strength was weak. But He, whose ear
His children's humblest prayer will hear,
Was in our midst, a shining light,
Our sun by day, our shield at night.

What though no ear could catch the song
Breathed by the spotless herald-throng?
What though no voice in thunder spoke?
Or forth, no visioned glories broke?

The still, small voice of holy love,
The faith, which lifts the soul above,
The hope, that checks our doubt and fear,
Proclaimed His gracious presence near.

There were the precious seed-drops given,
To root, to bud, to bloom for Heaven.
There, too, the dewy influence fell,
Life's still, though onward march to tell.

Eternal God! whose eye can trace
The scattered seed, the dew of grace,
Oh! teach our weary, faltering feet,
Unharmed, life's gathering ills to meet.

And when our steps, though weal or wo
May crown our daily lot below,
Shall cease life's varied path to roam,
Oh! lead us to the Christian's home.

Taunton. Y. L. E.

For the Register and Observer.

TO THE DEPARTING YEAR.

Stay, my old friend, not thus we part—
Why in such haste to be away?
The solemn reckoning with my heart,
Would claim of thee another day.

We 've journeyed on through 'weal and wo,'
Till we are near the parting strand,
And I some sacrifice would make,
Before I give the parting hand.

Say, what the record thou hast made,
And which I know I must abide,
What deeds of mercy canst thou plead,
My many, many sins to hide?

Canst say the widow's heart for joy
Was made to break into a song?
The hapless orphan made less sad?
The weak in virtue made more strong?

The wine and oil of Christian love
With ready aid been freely given?
Against my own besetting sins
Have watched and prayed, or vainly striven?

Or tear of sorrow has been shed,
For words of kindness left unspoken?
Or secret prayer, for grace to keep
The perfect law of love unbroken?

Ah! the receding wave of time
Now bears thee silently away,
To mingle with the shadowy past,
And seals thy record for the judgement day.

W.

A NAME.

BY MRS. L. H. SIGOURNEY.

Let us make us a name, lest we be scattered abroad.
GENESIS, XI. 4.

Make to thyself a name,
Not with the breath of clay,
Which, like the broken hollow reed,
Doth sigh itself away;
Not with the fame that vaunts
The tyrant on his throne,
And hurls its stigma on the soul
That God vouchsafes to own.

Make to thyself a name,
Not such as wealth can weave,
Whose warp is but a thread of Gold
That dazzles to deceive;
Not with the tints of Love
Form out its letters fair;
That scroll within thy hand shall fade,
Like him who plac'd it there.

Make to thyself a name,
Not in the sculptur'd aisle;
The marble oft betrays its trust,
Like Egypt's lofty pile;
But ask of Him who quell'd
Of Death, the victor-strife,
To write it on the blood-bought page
Of everlasting life.

MISCELLANEOUS.

PREJUDICE.

Much is said about innocent prejudices, and about the impropriety of *shocking* the *prejudices* of mankind; and yet what is a prejudice? how would you describe it? Is not a prejudice a feeling for which we cannot give a satisfactory reason, or for which we are ashamed to give any reason? Are not prejudices unphilosophical, and should a rational mind indulge them? Are not prejudices unchristian, and should not a Christian perseveringly overcome them as marks of peculiar delicacy and refinement!

Let such remember that it was prejudice which prevented the Jews from receiving the Messiah, when in the fulness of time he made his appearance among them,—that it was prejudice which nailed him to the cross; that prejudice led Israel to reject the gospel preached by the Apostles; that it is the veil of prejudice which still binds her eyes and leads her yet to reject all the combined evidence of miracle, testimony, and prophecy; that prejudice has retarded the progress of improvement in Europe, and kept millions of our fellow creatures enchained by ignorance and superstition; that it is prejudice now which causes the Hindoo to turn from the light of science and the truth of revelation, and to cleave to the absurdities and the idolatry of his ancestors. And while prejudice is acknowledged the strongest bulwark of tyranny in the old world, is America, our own enlightened, cherished home, free from its baleful influence?

It was a sunny spring afternoon, when the steamboat left the wharf at New York. The deck was crowded with passengers. The gay who were escaping from the summer heat, and the close and stifling air of the city, to the purer breezes, yet scarcely less dissipated society, of the fashionable watering-place. The men of business who are at all seasons going to and returning from that crowded mart; the busy artizan, the restless speculator, and the not always thoughtful student, were there crowded together.

And on that deck, although not mingled with the crowd, was another: a man just entered upon life's busy and stirring scenes,—a man who inherited from his Maker a mind of high and noble powers; a graduate of one of our first colleges; a student in and licentiate of our oldest theological seminary; an ordained clergyman in one of our most numerous and influential denominations. That man had a mind enriched by all the stores of ancient literature, and of modern science: and a heart replete with Christian piety and benevolence. And of the busy crowd who shunned him, not one perhaps was there who surpassed, if one who equalled him in moral worth or intellectual attainment.

Yet that man was guilty of a 'skin not colored like our own,' and he shrunk from those around him because he felt that he was considered as a nuisance, and they regarded him with cold and supercilious pride, or with bitter and sneering contempt.

Yet he was not alone. His young wife was accompanying him to his father's dwelling; and as he leaned over her, although he might have known and felt that his presence could not secure her from insult, he might have forgotten, in the pure and holy affection which had united them, and which the author of our being has so graciously implanted to sweeten the sorrows, and heighten the joys of this life, the contempt and obloquy which was poured upon them; and as the boat passed on, they might have watched the beautiful scenery and the gorgeous and splendid sunset with feelings of almost unalloyed pleasure.

But the last streaks of day-light were disappearing; the dark clouds were gathering, and every thing beckoned a violent and angry storm. The supper bell had rung; the last group had left the deck; the lights were streaming from the cabin windows, and casting their gleams over the dark waters; and the lightnings were flashing across the heavens, wrapping it in sheets of flame, and followed by loud and deafening peals of thunder. The wife drew nearer to her husband, and he wrapped her in his mantle, and sheltered her with his umbrella; but neither of them spake. Were they then musing upon the nature of prejudice?

The rain descended in torrents. The umbrella was but a conductor: it was cast aside, and they were both drenched as if they had stood beneath a cataract. The husband says, —'you cannot endure this: I must try to find some shelter for you.'

He sought the captain of the boat, and found him in his dry and comfortable quarters. 'My wife is in feeble health; she is drenched with the rain. Cannot you, sir, persuade the ladies to admit her into their cabin that she may be sheltered during the storm?

'No!'—was the coarse and harsh reply. 'No: the ladies want no negroes there.'

During the dark and stormy night, that husband and wife sat together, unsheltered and unpitied, upon the deck. They might have had bitter thoughts in view of their own state. They must have felt deep and heavy anguish as they remembered that this was but the common treatment of their race. And when they gazed upon the bright cabin windows, and thought of the females who were there reclining upon couches of down, or sofas of damask, or perhaps weeping over the tale of imaginary wo; and then thought of the contrast,—thought of their own state, and that prejudice thus exposed them:—think you that these unsheltered outcasts felt disposed to extenuate the guilt of harboring it? To view it as amiable, as innocent, as justifiable?

Did they then think of the European traveller who was found by the African woman, when 'weary, sad, and faint was he,' and taken to her hut, and fed, and warmed, and cherished? And then compare Christian, prejudiced America, with barbarous heathen Asia!

The morning dawned and found that husband and wife benumbed, chilled, faint from fasting, and exhausted by watching. And when they were landed in another of our busy cities, did any of the females, who again flocked upon the deck, pause to look upon that suffering woman, and to reflect that their prejudices had exposed her to a night of storm,—had sown in her frame the seeds of death?

The constitution of the wife could not endure the exposure. The husband recovered from the illness which ensued, but it was only to watch her declining health, and to follow her to an early grave. And among the many sad and bitter thoughts which crowded upon his mind as he recalled his blighted hopes, his disappointed expectations, not one was more agonizing than this, to use his own expression,—that it was *prejudice* which *murdered his wife.*

EXTRAORDINARY INSTANCE OF INTEGRITY.

The immediate ancestor of Sir Robert Grant (late Governor of Bombay) was, among his commercial connections, known by the familiar honorable cognomen of *'Honest Charles Grant,'* and which he acquired by the following circumstance:—At an early period of his career as a merchant, the tide of wealth which had gradually flowed in upon him suddenly ebbed, and left him stranded—having lost all but reputation, which remained unimpeached and unsullied. When his affairs were wound up, such was the confidence which his integrity, thus tested, had produced, that he again commenced business, and was eminently successful. The first use he made of his newly-acquired wealth was to pay the whole of his former creditors in full, with interest on their respective debts, although they had legally no claim on him, having accepted the composition, and given him a full discharge. This was not all. He was guardian to the children of an eminent civilian, and the property of this family had been swallowed up in the general wreck. He not only repaid this sum with interest, but at a subsequent period he considered that as a faithful guardian he was bound to improve his trust by all possible means, and that on this principle the family was entitled to compound interest for the whole time, which at the then very high rate of interest in India amounted to a very considerable sum. He computed the amount, and actually paid the whole additional sum to the family, and this at a time when his own family was by no means fully provided for, and when in an ordinary mind their claims would have successfully competed with the mere suggestions of conscience. In paying this tribute to departed worth, and by associating this characteristic and honorable incident in the life of the 'sainted sire' of Lord Glenelg and his deceased brother, we are in this simple record doing more real honor to their names than sculptured marble or monumental bust could confer:—

—'The actions of the just
Smell sweet in death, and blossom in the dust.'

APOSTOLICAL SUCCESSION.—In a speech at the late meeting of the London Missionary Society in Leeds, the Reverend Mr Carruthers, of Liverpool, formerly missionary in the Crimea, related an amusing instance of the importance attached to apostolical succession among the Kalmuk Tartars. When at Astracan, he visited the place of worship of the Kalmuks, and saw their high priest arrayed in his splendid yellow pontifical robes. Observing a machine resembling a hollow grindstone in the church, he asked the high priest its use, when the latter told him that it was of great use, for it was his praying-machine—that the people wrote their prayers on pieces of paper, which he put altogether into the hollow wheel, and, turning round the handle, thus prayed for the Kalmuks! Another thing which provoked the missionary's curiosity was, that he saw the high priest pour some dirty liquid out of a large bottle into a small vessel, and solemnly drink off the liquid; and, on inquiring why this was done, he was told that that bottle contained the ashes of the high priest's predecessor, and that it was the custom to burn the body of a deceased high priest, and then to mingle the ashes with water, a portion of which was drunk by his successor every morning until the whole of the former pontiff had been received really and bodily into the system of the existing pontiff.

RATHBUN, THE FORGER—A PRISON SCENE.

As one of our citizens was recently journeying homeward from the commercial metropolis he stopped for an hour or two, at Auburn. Impelled by motives of curiosity, he repaired to the state prison, and went the usual rounds, with the view of contemplating, in his 'low estate,' one whom he had known and moved with in palmy days of proud and golden prosperity, but who was now within those gloomy walls a convict felon, condemned to years of silent toil, side by side with villains of every hue and crime. In a secluded part of the immense building, he found the object of his search, attired in the coarse particolored convict dress, soiled and dirty, his hair cropped close to his head, and his small yet dignified form, bent painfully over his task. His countenance was deadly pale, save where, upon each cheek, a small deep hectic spot told the troubled workings of his unquiet mind, while his unshaven chin with a beard of a week's growth contrasted strangely with his high marble-like forehead, and altered features—imparting a wildness to his appearance which befitted the gloomy scene around. It was Benjamin Rathbun the forger. He was occupied in shaping the beechen blocks of which joiner's planes are made, and steadily wrought at his new employment, his delicate hands unused to manual labor plying busily and dexterously the tools of his workbench. As the visitor gazed upon the sad spectacle, through the narrow openings of the dark passage from which the convicts are watched by the guards of the prison, unseen by the prisoners another visitor stood by similarly occupied, who had been employed by the man they were contemplating, as one of the superintendents of his *two thousand* laborers, when engaged in carrying on his gigantic operations. The latter stood silently intent on the scene, until he burst into tears and turned away. The irrepressible sympathies which arise in the human bosom, often in defiance of the stern decision of justice, and often lavished upon unworthy objects whom some redeeming trait has endeared to us, overpowered his feelings, and he left the prisoner to the 'peopled solitude of that populous dungeon.—*Buffalo Com. Adv.*

LEANNESS.

We are not to suppose that there is a uniform proportion between the quantity and quality of food eaten and the size and corpulence of the individual. Some of the most ravenous eaters have had the leanest bodies, and some of the most rotund and fat figures have been moderate in their living.

There is no better, and perhaps it should be added less easy, means of removing leanness and its straight lines and furrows than cheerfulness and a composed mind. To laugh and grow fat, is one of the truest proverbs; but in this utilitarian age, in which children, even, are crammed with cakes and confectionary in one establishment, and with chosen morsels and essences, or, more vernacularly expressed, with odds and ends of all the sciences in another, this is now-a-days seldom witnessed. Then, in after life, the thirst for gold and office among men, and the craving for dress and gewgaws and show among women, and the heart-burnings and anxieties respecting their social position among all; liquor and tobacco with one sex; coffee and tea with the other; indolence alternating with over exertion in both, induce a state of feeling most incompatible with that which would prompt to laughter and incline us to grow fat.

Various expedients, in addition to an improved diet, have been resorted to, for the restoration of lean persons to a better case; but amongst the most singular which we have on record is that of flagellation. Galen says, that horse dealers having been observed to fatten horses for sale, by flogging them, an analogous method might be useful with spare persons who wish to become stouter. He, also, mentions slave-dealers who employed similar means. Suetonius informs us that Musa, the favourite physician of Augustus, used to fustigate him, not only to cure him of sciatica, but to keep him plump. Meibomius pretends that nurses whip little children to fatten them, that they may appear healthy and chubby to their mothers. No doubt but flagellation determines a greater flux of blood to the surface, and may thus tend to increase the circulation, and give tone to parts which would otherwise be languid.*

As flagellation is now out of fashion and fallen into disuse, both in church and state, prisons and schools, we may be content to take the hint which the practice furnishes and obtain the application of the philosophy by gentler methods. There is no doubt, that a greater determination of blood to the surface will give fulness and activity of growth to the skin and soft parts beneath. Hence the advantage, in reference to the point which now engages our attention, apart from the considerations on which the custom has already been recommended of the use of the warm bath and subsequently of even rough and assiduously continued friction of the skin.—*Bell on Health and Beauty.*

THE RESPIRATOR.—Mr Combe has exhibited in New York, an ingenious contrivance called a Respirator, invented in England, to obviate the irritating effect of cold air upon the lungs, in asthmatic and consumptive patients. The Respirator is worn over the mouth and is constructed on strictly scientific principles. It consists of the instrument proper and its appendages. The instrument is formed of a number of wire plates or seives made somewhat after the manner of those of Davy's safety lamp, and fixed in a flexed frame. The breath in passing through these plates yields its coloric is taken up by cold air which is drawn through the instrument, during respiration, and thus raised from the freezing point to from 60 to 80 degrees, according the quality of the Respirator used. The air too, in its passage inward, parts with the grosser irritating particles which it may contain. The Respirator is recommended by some of the first medical men in England. Mr Combe says that a friend of his, who had for some time coughed so during the night as to be hardly able to sleep, was enabled to do so without disturbance on the first night of wearring the instrument, and until he recovered.

HOWARD BENEVOLENT SOCIETY.

To the Members and Patrons of the Howard Benevolent Society.

In accordance with established usage, the Standing Committee present the Twenty seventh Annual Report.

This Society having been instituted more than a quarter of a century, and having shared largely in the confidence of an intelligent and liberal community, a brief retrospective view of its origin and proceedings, and some account of its present condition and future prospect, may not be improper.

In the year 1812, a small number of benevolent and pious individuals, in view of the unfortunate condition of the sick and worthy poor, originated the Howard Benevolent Society. Besides affording pecuniary relief, when alms were necessary, they cultivated an intimate acquaintance with the objects of their benevolence; they visited the sick and dying, and soothed and alleviated their sufferings by friendly attentions and Christian consolations; they encouraged the desponding, instructed the ignorant, kindly reproved the wayward, and in various ways labored for the best good of the less favored part of the community. First on the list of eighteen original members, who met June 12, 181 , is found the name of William L. Pulsifer. He acted as the first President of the Society, and was for a considerable period one of the Standing Committee. This gentleman died during the last year, and has left a testimony of his interest in the cause of benevolence, in a legacy to the Society's funds. Most of our early members, officers, and patrons, have also passed 'the bourne from whence no traveller returns,' admonishing us of the brief space of time allowed for works of philanthropy and beneficence.

For several years, the annual subscriptions and donations amounted to only a few hundred dollars, but on a rapid increase of population and of poor in the city, applications for relief multiplied, public approbation was awarded to the Society, its funds augmented, and in 1818, an act of incorporation was obtained. At periods of unusual distress, the Society has received and disbursed considerable amounts. In one year, about $6,000 was expended. At more prosperous periods within the last ten years, its annual distributions have been less. It has always been the aim of the Committee to avoid unnecessary allowances, aware that alms improperly given, tend only to evil.

During the last winter, the calls upon your Committee were unusually numerous and pressing, occasioned by the great pecuniary embarrasments of the times, the lack of employment, the great number of poor emigrants among us, and the continuance of intemperance, the fearful scourge to the poor, and prolific source of wo in every community where it exists.

In some of these particulars, the present indications are more favorable. Business has revived to some extent, employment can more generally be obtained by those who are able and willing to labor, and it is believed that the number of the destitute poor has rather diminished since last winter. Some of the emigrants, who had been grossly deceived at home, in relation to this country by the false representation of interested emigration agents have returned to Europe, and many others have wisely left the crowded lanes, miserable, unhealthy tenements, and pestiferous influences of idleness and intemperance, for the interior of Western country, where they find profitable employment, cheap living, and a wholesome moral influence.

But while we hope the necessity for eleemosynary relief may not be so great the coming winter as in some past seasons, it must not be understood that our Society and its benevolent patrons and coadjutors can cease in their accustomed charities. Many never have, and never can recover from the state of partial dependence brought on them by the extraordinary reverses of the last two years. Sickness, and widowhood, and orphanage, will continue justly to claim the sympathy and substantial aid of the benevolent. In many cases, the unfortunate wives of intemperate men, and the children of inefficient or profligate parents, must receive charitable relief, or suffer severely from cold and hunger.

Pecuniary aid is seldom afforded by your Committee until a careful examination has been made into the circumstances of the applicant. The recipients of your bounty are cautioned against relying on this Society, or other charities, as stated pensioners. They are advised and encouraged to habits of industry, temperance, economy and personal self-respect, to attend church when able, and to keep their children in school or suitable employment. And we have often the satisfaction to see those, who in seasons of sickness and want, have been aided by the Howard Benevolent Society, afterwards in improved and comparatively independent circumstances.

The Society has a small permanent fund, the interest only of which can be applied to the current disbursements of the Committee. Some other legacies are expected to be paid into the Treasury, which must also be permanently invested, in accordance with the conditions prescribed by the legators. The Society must continue to depend on its annual subscriptions, collections and donations, for its principal available means for granting relief. Past experience shows, that when the sick and suffering poor of Boston need relief, the benevolence of our citizens generally, and particularly a number of the most able and generous givers, will respond to the call.

The present state of the finances of this Society are wholly inadequate to meet their calls for aid the present winter; particularly as they have constant applications in the cases of sickness, when more aid is required than in times of health. Any contributions you feel disposed to make can be sent to either of the subscribers.

MOSES GRANT, *President.*
ARTEMAS SIMONDS, *Secretary.*
CALVIN WHITING, *Treasurer.*
Boston, October 29, 1838.

VALUE OF THE DISPUTED TERRITORY &c.

Dr C. T. Jackson, in his Introduction to his Report on the Geology of the Public Lands makes the following remarks in regard to the mode of adjusting the Boundary line and the value of the territory in dispute to the United States.

Should future surveys be called for, in adjusting the vexed question of the Northeastern Boundary line of the United States, it will be necessary to carry a set of good mountain barometers along the line which is claimed by us under the treaty of 1783; and I doubt not, that the chain of highlands which separate the waters flowing into the Atlantic Ocean from those that flow into the St. Lawrence, will be readily found in the district where the present claim is made by the United States.

It will be seen, in the report of my excellent assistant Mr James T. Hodge, that there is a chain of highlands in the district in question, there being a number of mountains which divide the waters flowing north from those which flow to the south. Should the boundary line be submitted to the exploration of a board of engineers, I appprhend they would find no difficulty in tracing it according to our claim.

The claim set up by Great Britain to more than *ten thousand square miles* of the territory of Maine, on the plea that the St. John does not empty into the Atlantic Ocean, but pours its waters into the Bay of Funday, and that the chain of highlands designated in the treaty of 1783, is the range which divides the Penobscot and the Kennebec waters from the Allagash and Walloostook, is certainly too absurd for serious refutation, and shows only an unjustifiable desire of that country to extend its territory into lands belonging justly to this country.

It is greatly to be deplored, that few of our legislators or commissioners have ever visited the disputed territory, and that they are not prepared to act understandingly upon the subject, while they have not even the advantage of consulting a correct map of that region, since no accurate surveys have yet been made along the northern boundary.

I will ask, however, if we are prepared to make a sacrifice of one of the most valuable timber and agricultural districts in the state of Maine, or if we shall willingly give to Great Britain the great military power over our territory which she would be able to possess, should we relinquish to her, in any degree, our boundary line.

The question is not, however, merely one of property in the backwoods of Maine, although such a consideration is of no small importance, but is one of great military and civil interest, in which not only Massachusetts and Maine are concerned, as proprietors of the soil but all New-England and the whole confederacy of the States are interested; for the British claim extends entirely from the St. John, at Mars Hill to the westmost branch of Connecticut river, and would give to that goverment facilities which, in time of war, would extend her power along the central parts of Maine, by the sources of all her great rivers, to the Connecticut, which empties its waters into Long Island Sound, thus surrounding all the New-England States, upon frontiers of which a most harrassing warfare might be carried on; while the strong arm of the Union would thus be crippled, so that its strength could not be so powerfuly exerted in the defence of our common country. Although war is a great evil, yet exigencies may arise by which we may be forced into such a contest, and I would urge upon government the importance of maintaining unaltered our ancient well defended boundary, which ought to be forthwith surveyed and marked by suitable monuments.

I shall not enter farther into the discussion of this important subject, nor agitate the question respecting the constitutional power of the United States Goverment to cede any portion of the State of Maine, now inhabited by citizens of that State, by allowing the line claimed by the British Government; but I will observe, that the country is now arrested, in the increase of its settlements and in its commercial business, by the unsettled state of theis question. The moment the boundary line is adjusted, agreeably to our claim, the tide of emigration will begin to flow rapidly towards the bank of the Aroostook and to the Madawaska territory, and many active and enterprising individuals will be deterred from distant western emigration, and will turn their labor towards the Eastern forests, and soils, and minerals, while that important section of the country will become a great agricultural and manufacturing district.

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